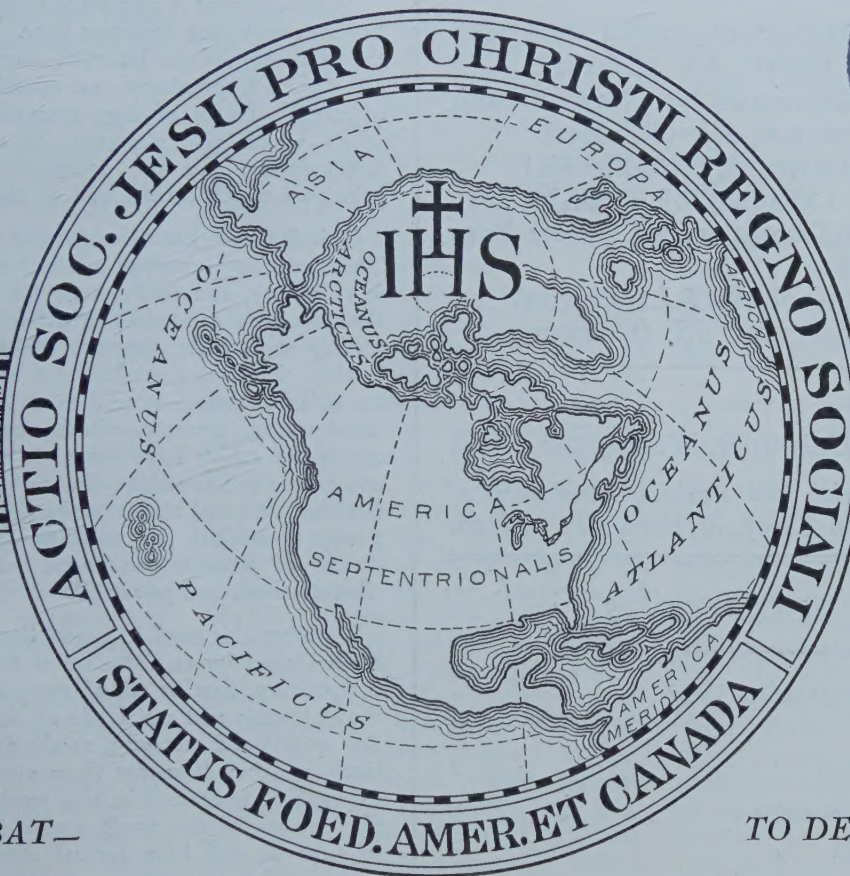
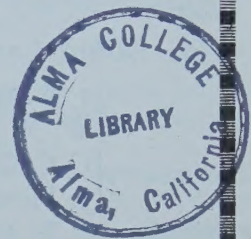


INFORMATIONES ET NOTITIAE

INFORMATION ON COMMUNISM AND INTERNATIONAL ATHEISM



TO COMBAT—

Atheism
Communism
Unholy Greed

TO DEFEND—

Divine Truth
The Christian State
The Charity of Christ

Informationes et Notitiae

NEWS BULLETIN

on

COMMUNISM and INTERNATIONAL ATHEISM

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EDITORIAL

This first issue of the year comes out under new editorial management. Father Wilfrid Parsons, S.J., has been appointed representative of the Maryland-New York Province, in succession to Father Edmund Walsh, S.J., and has also been entrusted with the editorship of *Informationes et Notitiae*. Father Lawrence Patterson, S.J., becomes the associate editor. Attention is called to the change of the editorial and management address.

Announcement is also made at this time of a project which has been maturing for some time. As has been stressed from the beginning in this Bulletin, along with the negative struggle against Communism, an equally important, if not more important, factor of that struggle is the correction of the abuses which give a pretext to the agitation of Atheistic Communism, and the consequent establishment of those principles which should lead to that correction.

This Bulletin has been formed for this twofold purpose. There remains, however, another and as yet unmet problem in this work, and that is a service of information concerning the American conditions of labor and industry which must modify and render concrete the general principles of social justice. Professors of ethics, of sociology and economics, of Christian doctrine, as well as the teachers in our schools of social science, directors of debating societies, pastors of souls, and many others have long felt the need of more accurate and extensive knowledge of economic and social facts. Without this, they feel they run the risk of being accused of being purely theoretical, and of being ignorant of the actual conditions of finance, commerce, industry in general, and of labor methods and personnel.

To meet this need it is now proposed to begin at Georgetown University an Institute of Social Science which will be a repository, first of all, of every kind of fact pertaining to the economic and social life of this country and perhaps of the world; and secondly, as the facts are collected and collated, which will render them available to all those who are engaged or interested in this work. Father Parsons will be the director of this work, and it is hoped that in the course of time he will have several assistants each specializing in some part of the work of assembling data and rendering them available to those who need them.

For over twenty years such an agency has existed in France in the *Action Populaire*. While it is not expected that this new Institute can rival the magnificent work of the *Action Populaire*, still in time it can hope to imitate it in no small degree. In any case, the work of the Inter-Province Committee can be greatly advanced, it is hoped by the cooperation which will result from this venture.

WILFRID PARSONS, S.J.



Part I

Home Survey



The C. I. O.—Pro and Con

Recently, in calling to task Father Charles E. Coughlin for some statements made in an interview, the Most Reverend Edward S. Mooney, Archbishop of Detroit, sharply rebuked him for having implied that "there was a difference of principle between the C.I.O. and the Catholic Church." The following extracts are not intended to enter into this question of principle at present, but are designed merely to set forth the sharp divergence of opinion that exists on the question of methods and personnel of the C.I.O.

The first witness is the Rev. Hyacinth Blocker, O.F.M., writing in "St. Anthony Messenger":

Mr. Earl Browder, Communist leader in this country, submitted the following report of Red activities in the United States before the Congress of the Communist International in Moscow, on July 28, 1935: "We have more than 500 nuclei made up of 4,000 members in factories and plants where more than 1,000,000 workers are employed. As a result there are Communist ramifications in 154 distinct industries, supplying raw materials, finished and semi-finished goods which are indispensable both in time of peace and in time of war. 'Rank-and-file' committees are daily penetrating the American Federation of Labor ranks within and have made appreciable gains in their campaign to get possession of the leadership of hundreds of independent labor unions."

Recent developments in the American Federation of Labor indicate how effectively the Reds are fulfilling the plans of Mr. Browder. Granted that it is a good thing for industrial workers in large mass production plants to unionize, such as Mr. John L. Lewis has been endeavoring to bring about through his Committee for Industrial Organization. Such a plan, however, is playing into the hands of the American Communists. It has all the earmarks of going Red.

Already the C.I.O. has formed a split in the American Federation of Labor—an ardent wish of Soviet agitators from the very beginning. Read C.I.O. pronouncements of policy and you will see that the Lewis machine swings to the left, deriving much of its support from the radical elements in American labor. It is my personal

opinion that within the coming year the Committee for Industrial Organization will become strong enough to sever relations with the A.F.L., setting up an independent and rival authority and carrying with it, not only the newly established mass production industrial unions, but many other craft unions now affiliated with the American Federation of Labor.

The following unions have already pledged support to the C.I.O. and are ready to bolt from the A.F.L. if need be: The United Mine Workers, claiming 500,000 members, at present the largest unionized group in the country; The International Ladies Garment Workers Union, under the presidency of Sidney Hillman, long known for his socialist views, and boasting 225,000 members, the third largest union in the United States; and the Amalgamated Clothing Workers, with a total enrollment of 120,000 members. In addition, the following unions have approved the policy of the C.I.O.: International Typographical Union, United Textile Workers of America, Bakery and Confectionery Workers Union, United Brotherhood of Carpenters and Joiners, and United Brewery Workers. Several State Federations of Labor, during their annual autumn conventions, have done the same, notably those of Minnesota, Indiana, California, and Arizona.

Now, remember, I am not branding either the C.I.O. or the unions listed above as Communist, but I do maintain that socialist, radical, and Red sympathizers are active in this group. Furthermore, I venture the assertion that the American Labor Party, or Labor's Non-Partisan League, fostered and backed by the C.I.O. and its affiliated group, will eventually prove the simplest and easiest stepping-stone for

Communists to gain control of American government within the coming years—unless . . .

Unless something sweeping is done to improve the lot of the workingman, and the causes for social injustice are speedily and completely removed.

It is a fact that the Communist Party in the United States has backed the C.I.O. from the start. Thus Earl Browder, writing a Labor Day message in the "Sunday Worker":

Labor is indeed on the march, as John L. Lewis told the auto workers. One year ago this was largely a hope and promise, today it is a reality. The greatest forward movement of labor in history has resulted from the energetic application of the principles of industrial unionism, and from the new political awakening of labor and its progressive friends. Labor Day, 1937, the workers and all progressives are uniting as never before for the defeat of reaction, for the defense and advancement of democracy.

But now, as ever, eternal vigilance is the price of liberty. The forces of reaction are desperately gathering to beat back the rising tide of progress. Emboldened by their success in blockading the election mandate in the last session of Congress, the reactionary camp hopes to pass over to a general offensive against the labor movement and against the progressive political movements among the masses. They are encouraged by every sign of timidity, by every concession they win from those in office, and by every sign of division among the progressive groups and within the labor movement. They follow the classic policy of reaction—"Divide and Rule." Therefore their daily hammering upon

the splitting policy of the A. F. of L. Executive Council, therefore their speculations on a split between labor and the administration, their cries for a "red purge" in the trade unions, and their frantic efforts to incite the farmers against the workers. Reaction is defeated by unity of the workers and among all groups of the progressive camp.

Labor Day must be the occasion for extending the organization and unity of the workers, first of all through the magnificent victories of the Committee for Industrial Organization. It must be the occasion for cementing the connections between all the groups in the progressive front, and especially with the farmers. It must be a great rallying of all the forces moving toward a great People's Front in the U.S.A. which will defeat the Wall Street reactionaries, the economic royalists, and entrench the forces of the people.

A news story in the New York "Times," August 25, 1937, furthers this impression:

Satisfaction with the leadership and policies of the Committee for Industrial Organization was expressed yesterday by Earl Browder, general secretary of the Communist Party in the United States, and Israel Amter, the party's chief organizer in this state.

The growth of the C.I.O. and of the American Labor Party has increased Communist "influence," the party leaders said. So marked has been the upswing of interest among "the native American workers and farmers, the Anglo-Saxon workers and farmers," according to Mr. Browder, that the Communist Party has decided to go into the chain publishing business and open daily newspapers in Chicago and San Francisco, in addition to the one now maintained here. The papers will begin publication about January 1, he said.

In an interview in the party headquarters at 35 East Twelfth Street, Mr. Browder and Mr. Amter expressed themselves as "thoroughly satisfied" with the direction the C.I.O. is taking. They denied, however, that there were any Communists in the "top leadership" of the John L. Lewis organization, or that the party had any part, other than that exerted by rank-and-file trade unionists, in shaping the policies of the C.I.O.

ALSO GROWS AND PROSPERS

When the labor movement generally is growing and prospering, Mr. Browder said, the Communist Party, as "part of the working class," also grows and prospers. He said that the party was in harmony not only with the

C.I.O. but also with the "progressive" movement in the American Federation of Labor, and that it was seeking to promote unity of all labor forces.

"We find," Mr. Browder explained, "that the developments in the C.I.O. have brought forward a leadership and policies which are on the whole quite satisfactory to the Communist Party and we have no special aims of our own that we need to press upon them. They are advancing the labor movement, that is all we want. So long as they do that we have no difference with them."

This attitude was taken as a result of the statement made the previous day by William Green, president of the American Federation of Labor, at Atlantic City, as reported also by the New York "Times":

William Green, president of the American Federation of Labor, charged tonight that there were Communists operating the ranks of the Committee for Industrial Organization.

Asked at the close of today's session of the federation's Executive Council if there was any plan for investigation by the A. F. of L. to determine how much, if any, Communism there was in the C.I.O., he said:

"We already know the facts about Communism in the C.I.O. A large number of known Communists have been on the payroll of the C.I.O. in organizing both the steel and automobile strikes."

He was asked about a statement in Milwaukee today by Homer Martin, president of the United Automobile Workers of America, a C.I.O. affiliate, to the effect that the sit-down strike would continue to be a major weapon of labor in its conflicts with employers.

"I interpret that as evidence of the Communist influence in the automobile workers' union," Mr. Green replied. "Martin's statement upholding the sit-down strike will make it very difficult for his union to function as a collective bargaining agency."

Still talking of Mr. Martin and the automobile workers' union, he said that "the leaders of any organization should have the courage and honesty to tell their members the truth."

"It is both cruel and dishonest to appeal to the passion, feelings, and sentiment of men," he added.

John Brophy, a director of the C.I.O., was presented in the "Sunday Worker" for September 5, 1937, as writing thus of the purposes of his organization:

The Committee for Industrial Or-

ganization has for the past year and a half been concentrating all its efforts and resources on organization of the unorganized. This is the first and most important task of the labor movement, for everything else that may be done for the advancement of the interests of the American working people is dependent upon a solidly organized trade union movement.

But even while it concentrates on the all-important work of organizing, the policies which are necessary to make it effective carry with them wider implications for the advancement of American labor generally. For instance, industrial organization, which has proved so necessary for unionizing the mass production industries, is based on the principle of regarding every man and woman employed in an industry as citizens of that industry entitled to membership in and all the benefits of labor organization.

The C.I.O. has therefore organized women as well as men, Negroes and white, foreign-born and native Americans, white collar as well as manual workers, country as well as city workers. It has been a decisive factor in promoting sympathy, understanding, and solidarity among all working people.

Even on such wider issues as peace between the nations, the C.I.O. has made a definite contribution. Labor's voice is always raised in the interests of peace, and the more organized strength that this voice obtains through union organization, the stronger the forces at work to save the world from bloodshed and war.

On the other hand, the "Christian Front," a Catholic paper, published at Villanova, Pa., carried a reassuring interview with Mr. Brophy himself:

Villanova, Pa., Aug. 10.—He fears the apathy of Catholics more than the activity of Communists, John Brophy, director of the Committee for Industrial Organization, tells Richard L.-G. Deverall, editor of *The Christian Front*, in an interview which the latter writes for the current issue of his publication.

Mr. Deverall says he found that Mr. Brophy is a Catholic; that his son, Philip Noel, is studying for the priesthood at St. Meinrad's Seminary in Indiana; and that his daughter, Jacqueline, attends Mt. Mercy Academy, Pittsburgh.

Told by Mr. Brophy in the interview that Catholics form a very large portion of the C.I.O., Mr. Deverall replies that, in that event, the Committee for Industrial Organization has nothing to fear from the Communists.

"Right," Mr. Brophy responds, "we do not fear the Communists. But we do fear the apathy of Catholics. I think it is a shame that one Communist, not afraid to speak, draws as much attention as 100 or so Catholics. No, we Catholics in C.I.O. have nothing to fear from Communists, so long as we try to effectuate the principles enunciated by our Holy Father in his Labor Encyclicals."

Mr. Deverall reports that the works of Cardinal Newman constitute Mr. Brophy's favorite literature; that the labor leader's formal education ended at the age of 12, and that whatever education he received after that he attributes to "priests who were zealous enough to come into our community and teach us the elements of our religion."

"When I was young," Mr. Brophy says, "I had to struggle in my own way to find the answer to social injustice. I thought then that the Church had no answer. I had no guidance, and was distressed. I have the answer now. The Church has the answer to the social question if it applies it. . . . I find within the embrace of my Church the greatest freedom and peace. I find in my Church my home. I have, I believe, the social, the historical, and the spiritual sense of Catholicism. That is why I am not afraid to speak my mind on the subject of social justice."

Mr. Brophy suggested to Mr. Deverall as a message he might take to the Catholic people these words: "The real enemy of the C.I.O. should be those who hate the Catholic Church and Catholic priests and Catholic laymen. The Church is our real mother."

"When C.I.O. organizes the workers in a factory or a certain industry, it takes every worker in that factory or industry. C.I.O. is organizing workers, not Communists, or Catholics, or Republicans. The way to root out Communists is to improve working conditions. After all, the United States gives to a Communist the right of citizenship. We can do no less."

"What about Catholics in the C.I.O.?" questioned Mr. Deverall.

"Catholics form a very large portion of the C.I.O.," replied Mr. Brophy. "In the United Mine Workers of America, our largest single organization, they are by far in the majority in most districts. Catholics lead many of the locals. Many Catholics are at the head of the mine workers."

"Mr. Brophy," continued Mr. Deverall, "do you feel that Catholic support of the C.I.O. movement is necessary? Do you feel that you are receiving such support?"

"If Communism in America discourage effective unionization," revealed Mr.

Brophy, "they are allied with the industrialists, whether they will or no. Catholics should aid C.I.O., not shower on C.I.O. destructive criticism. I am not afraid of Communists, but rather of the apathy of Catholics in the C.I.O. If the Communists win out in America, it is because Catholics have failed to work vigorously for social justice. Lip service is not enough. Communism grows out of bad socio-economic conditions. It is the apathy of Catholic leaders and Catholics that I fear in America today."

"What do you propose?" questioned the editor of *The Christian Front*.

"We have a contracting economy. We must work for a more equitable distribution of the national income. The seminaries and colleges must concern themselves with the vital question of education in economics, realistic Christian economics. We have few seasoned, realistic Catholic economists. Yet is not social justice so important that something be done to raise the low estate to which Catholic economics has fallen? We must take up the study of realistic economics and preclude the possibility of a Spain or a Mexico in the United States."

"You might take this message to our Catholic people," continued Mr. Brophy, himself a Catholic. "We are not receiving full Catholic support, the full support which we deserve. The Catholic press, generally, does not know the truth about the C.I.O. If the Catholic press and Catholics knew that Phil Murray, Tom Kennedy, and John Brophy, as well as scores of other leaders in the C.I.O., were Catholics, they might hesitate before calling C.I.O. a 'communistic' labor organization. Catholics are the largest creedal body in C.I.O. Why attack us so unfairly?"

The presence of Communists in the C.I.O. and the use of some methods used by Communists was also defended by David Dubinsky thus:

"We are willing to admit publicly that we have Communists in our union," he declared. "So long as they are industrial workers, they belong in the union's activities and responsibilities. So long as they serve the union and observe our rules, I shall have no quarrel with them, although I disagree with their principles."

"Communists have a place in our labor movement as much as any other persons who toil and work," he added.

"Everyone who stands for the New Deal, for reform, for the masses of the nation, is called communistic. I have been called communistic. I have fought the tactics of Communism in

the labor movement more than anyone else, because I don't believe the union is a place for those tactics. But as long as Communists work in industry they belong to the union."

Finally, in a radio address, John L. Lewis thus dealt with the charge:

On the other hand, in his radio address, John L. Lewis said: "Fascist organizations have been launched and financed under the shabby pretext that the C.I.O. movement is communistic." Against the charge the C.I.O. is communistic, he used the expressions, "unionism as opposed to Communism," and "this foolish cry of Communism in the C.I.O." He charged the Communism issue was raised in an attempt to justify vigilantism and defeat labor's just demands.

"Unionization, as opposed to Communism," he said further, "presupposes the relation of employment; it is based upon the wage system, and it recognizes fully and unreservedly the institution of private property and the right to investment profit. It is upon the fuller development of collective bargaining, the wider expansion of the labor movement, the increased influence of labor in our national councils, that the perpetuity of our democratic institutions must largely depend. The organized workers of America, free in their industrial life, conscious partners in production, secure in their homes and enjoying a decent standard of living, will prove the finest bulwark against the intrusion of alien doctrines of government."

"Similar statements," says a writer for the N.C.W.C., "have been made from time to time by President Roosevelt. In that respect there appears to be no clash of principle between the two labor organizations. Hence, for the allegations of Communism and Fascism, there seems to be no very substantial basis. There may be Communists as well as Fascists involved in the present struggle, but that is slender justification for the charge that one movement or the other is Fascist or Communist."

"Communistic principles have been disavowed by the leaders of both groups. Whether, eventually, communistic agitation and aid will also be specifically disavowed is yet to be seen. There are many, both in the ranks of employers and the ranks of labor, who deplore such generalization as only adding to the intensity of the struggle and impeding efforts to arrive at an acceptable arrangement."

A typical Catholic reaction to the Brophy interview can be seen in an

editorial in the "Evangelist" (Albany):

"His complaint that the Catholic press is doing too much shouting about Communism is not too convincing. There has been more reason for this guarded attitude toward the C.I.O. than he is willing to admit. There would be far less fury and storm about Communism if there were less evidence of its influence in labor circles and fewer instances of its tactics in industrial disputes. It has been a patent fact that a preference has been shown for Communists as C.I.O. organizers and not always have they been curbed from even denouncing the Church openly in their dealings with workers. These frequent 'red' flashes have naturally served as warning to editors and leaders to be on their guard against deep-seated trouble.

"The Catholic press has not treated the C.I.O. as an outright Communist group, as Mr. Brophy intimates. The number of papers guilty of such a charge could be counted on one hand. Their attitude toward the C.I.O. has partaken of that caution which assures security in advising Catholic workers. It is not conducive to cooperation for him to pass over unnoted the large share which the Catholic press has had in encouraging workers to unionize for their own welfare. This stressing of the right to organize and the benefits of collective bargaining has been no small factor in the quick increase in labor organization membership during the past two years. Of this increase the C.I.O. has gained the lion's share.

"There were constant appeals to C.I.O. leaders to openly repudiate Communism. The red tint to so many of its activities made people suspicious. A quotation from an editorial in the June 11 issue of this paper crystallizes a doubt that was fairly general:

"'Catholics wish to know whither the C.I.O. is headed? . . . It is owing to the Catholic workman to be truthfully assured that his allegiance to the labor cause is not being used to corral him into what may prove to be a Communist or Fascist coup. Catholic labor leaders and economists, who are close to the movement, should secure honest testimony that John L. Lewis is not a Stalin or Hitler in embryo.'

"The C.I.O. has not been too prompt in giving convincing testimony that its aims were truly American and sincerely Christian. With such a leader as Mr. Brophy bearing witness, however, whose competence and sincerity few would question, the case of the C.I.O. becomes clearer.

"If the Phil Murrays, Tom Kennedys, and John Brophys, acknowledged leaders in the C.I.O., can continue to guarantee against communistic ideology and control in the Lewis labor group, they need never fear that the Catholic press will prove remiss in urging upon Catholic workers the benefits and rights of responsible labor organizations."

A position that has been taken by many American Bishops was thus set forth by Msgr. John A. Ryan in a sermon in September in San Francisco, before Archbishop Mitty:

A plea to labor in the United States to practice charity, patience, and humility, abandon the spirit of "fighting to the finish" and get together "to heal this breach," was made by Rt. Rev. Msgr. John A. Ryan, director of the Social Action Department of the National Catholic Welfare Conference, in the sermon which he delivered Monday at the Labor Day Mass in St. Mary's Cathedral. The main section of the cathedral was reserved for workingmen.

Recalling the events that have affected labor since the last Labor Day, Monsignor Ryan referred to the upholding of the Labor Relations Act by the Supreme Court and the development of the split "between two branches of organized labor." He called the breach "deplorable," declaring that he did not think it will last indefinitely.

LESS PRIDE IS NEEDED

"I think the two groups will have to come together sooner or later," he declared, "and they will reunite sooner than most of us think, because I cannot think that in union labor organizations intelligence and judgment are so scarce that some way cannot be found to heal this breach . . . for it influences a great number of the general public, employers, patrons, and business men, and those who are neither employers nor employees. What I think is needed right now is a little less pride of opinion, a little less absorption in one's own demands, and a little more consideration of the opposition. In other words, charity, patience, and humility. These are the qualities particularly needed right now in this quarrel."

Deploring denunciations and hatreds, Monsignor Ryan recalled President Wilson's phrase, "peace without victory," adding that "all this talk of 'fighting to a finish' is un-Christian" and "leads nowhere." "You cannot fight to a finish," he added. "You leave a legacy of hate, of eagerness to get even.

"I am making a general statement," he declared. "Fighting to a finish is not Christian and it is not wise. It cannot be done. So I say, what we need right now between the two labor organizations are charity, patience, and humility."





Part II

World Survey



The Russian System of Education

By THE REV. LOUIS J. GALLAGHER, S.J.

Former President of Boston College

Editor's Note: The following careful study of Soviet education is condensed from a lecture given by Father Gallagher and is presented for the use that can be made of it in unmasking the educational projects of the Communists in this country.

THE outstanding features to be studied in detail for a comprehensive idea of present-day Communist education in Russia, may be cited as follows:

1. The parallel development of general and of political education from kindergarten to university.

2. The elimination of obstacles that would prevent the development of a Communist Proletkult, i.e., the Communist education of the masses, e.g. the exclusion from the schools of the children of the former upper classes, the re-education of school teachers who still held anti-Communist ideas, and the elimination of religion from the lives of children.

3. The graduated system of organizing the children and the youth of the country into Young Octobrists, Pioneers, Komsomol, and Communist Party members.

4. The systematic method of linking up pre-school, post-school, and extra-school life with the general system of government-controlled education: meaning that museums, libraries, the theater, moving pictures, radio-broadcasts, the publication of books, magazines, and even newspapers, and the general practice of art, music, sculpture, architecture, and all subjects pertinent to education in any way are subject to the critical censorship, if not to the complete control of Committee of Education of the Central Government.

5. The institution of factory and of farm schools, in which all pupils must take an active part in production.

6. The Communist experiment with self-government in the schools.

7. Communist textbooks, all of which are based on a Marxian-Lenin philosophy.

The purpose in view in the parallel

general and political education is, to quote one of the prominent proponents of the system, "that the future Soviet citizen whom we are training may be a stalwart and healthy proletarian, a class and a revolutionary fighter, a scientifically conscious builder of the new state. He must be a dialectic materialist, armed with knowledge to oppose exploitation and mysticism (meaning religion) in all its forms. He must be a collectivist, in order to oppose private property and individualistic aims, on which the class of exploiters has built up its power."

In discussing education in Russia it should be understood that from the very beginning in 1917 there have been two distinct systems of education in vogue in Russia, which may be distinguished as the general and the political systems of education. The general system is conducted and controlled by the government as such; the political system is conducted by the government but controlled by the Communist Political Party.

When we study the organization of Russian youth, which includes all school children and is controlled by the Communist Party; when we see that a certain percentage of the curriculum of the party schools is obligatory in all other schools; and when we read of such institutions as the separate Soviet Party Schools, the Communist University in Moscow, the Communist Institute of Political Education for the training of political leaders and workers in political education, the Communist University of the Orient and the Communist University of the National Minorities of the West, it would look as though the Communist Party were pretty well in control. Besides all this, the task of adult education, the

liquidation of illiteracy, the political grammar circles, village reading centers, factory and farm schools are all in complete control of the Communist Party, which holds periodical congresses of political educational workers, by districts, provinces, and national republics, and an annual all union congress, to give the necessary unity to the work.

Throughout the whole course of both systems of education the predominant idea upon which all education is founded is that the Soviet Bolshevik Government of Russia professes to be a labor government under which the ultimate purpose of education is to develop in the pupil proletarian class consciousness and the instincts proper to it, to emphasize the solidarity of all workmen against capital, and to prepare children for useful, productive, and social activity. In order to favor the neglected masses, children of peasants and workers were admitted to schools of all grades on an age base and without examination. No individual examinations were given in any school, children were allowed to work and study in groups and to pass from one group to another on general group efficiency. The children of the former upper classes of society were excluded from all schools, but all school doors, even those of the universities, were thrown open to the children of workers, on the basis of proper age, though they had little or no preparation for entrance.

The absurdity of such methods soon became evident and resource was had to the time-honored system of certain requirements for certain educational grades. Concessions were gradually made as the system continued to grow but the fundamental idea of educating

to Marxian Communism was never and has never been lost sight of. The children of the objectionable classes were admitted to the schools in order to educate them in the system. The school teachers, a great number of whom were opposed to the Soviet methods, were organized for training in Marxian doctrine and Lenin methods. Model schools with all Communist faculties were opened in the larger cities, where school teachers were instructed in methods of teaching their own particular subjects in Communist ways. Although school teachers did not have to be members of the Communist Party in order to teach, they did have to take an oath which was professedly and avowedly atheistic.

The Communist training organizations of all Russian children is of course a deliberate design to assure the continuance and the strength of the Communist Party, and the graduated system of the organizations is well designed for the purpose. The Little Octobrists range from 8 to 11 years of age. The Pioneers from 10 to 16, and the Komsomol from 14 to 23, and one may join the Communist Party at 18. As the age limits overlap and as members of one organization remain in it until they pass from it by reason of age, it is clear that all school children and Russian youth are supposed to graduate into the Communist Party. These organizations run through all the nation's schools. Teachers, courses of study, lessons, textbooks, discipline, recreation, and everything else educational come under the control of government directors of these three organizations. These child-societies constitute the warp and woof with which the design and pattern of Russian education is being fashioned. There are theaters with special plays and moving pictures for children up to a certain age, and they are not allowed to attend any others. Their play is ordered and directed, as well as their study and their work.

Closely allied to these children's organizations is the question of self-government in the schools, which in the beginning was introduced into all grades excepting the very lowest. The government code holds it expedient and permissible to formulate and impose set rules of conduct, upon young children only. The principle has resulted in the development in Russia, if not of an immoral, at least of an unmoral generation of present-day Communists.

The factory school is situated in or near a factory and the trades unions participate in the direction and support of the schools. The pupils mingle and work with the workmen and learn a trade while attending classes. The

same method is followed in the farm schools in the agricultural districts. The general results of such schools have been unsatisfactory, with pupils complaining that they learn little or nothing and factory and farm managers protesting that the students are a hindrance to production and an added financial burden. The official programs for primary and secondary education, in both the general and the party schools, up to the year 1923 were admitted to be experimental and from that time they have been gradually modified. It was believed that a fixed program was necessary to make a start and to break with the old ideas of education. The general principles, however, settled upon in the beginning are still held to be correct and are still retained because they are calculated to eliminate metaphysics and to produce the materialist.

The difference between the general and the party systems may be indicated in the curriculum of studies in vogue in each system. The curriculum of the general system will contain about 60 per cent of general education and the remainder of political subjects; the party system curriculum, about 80 per cent of political subjects and 20 per cent of general education.

These schools have special studies and special textbooks and a decidedly overbalanced curriculum, containing only a smattering of general knowledge and a remainder of Communist political and social subjects. The special textbook in all of these schools is a graded political grammar. These schools are supposed to produce the future leaders of the party, which is the government and which would indicate that the government will remain as obdurate in its views and as one-sided in its methods as it has always been.

In the general system of education, which is also controlled by the government, with the multiplication of textbooks, that is after the first few years of experiment, what we know as the content of a liberal education from grammar-school years to college, was entirely rejected for scientific and mechanical training and instruction in Communist politics. The general program from the beginning was to develop the country into a highly industrialized union. The activity aroused in the masses by the revolution was to be used to speed up the economic processes along socialist lines and the educational system was intended to insure this policy for the future. Such government changes as the New Economic Policy of 1921 and the Five Year Plan meant fundamental changes in the entire education of the country. A new and a

different culture was necessary for revolutionary aims and the foundations of the new culture must be laid in the younger generations.

The entire system of education in Russia is, and was always intended to be, a complete break with the past. The basis of the system is first and foremost, labor; which means, not only manual labor but "effort that is productive and socially useful." It should be remembered that the government is a labor government. On the basis of labor it is believed that the child will grow up with a realization and an understanding of the present and that from the very beginning the child will live in the socially useful activity of Communist life. This emphasis on labor means not only a study of labor processes and organization but actual participation in some kind of labor, so far as the physical and intellectual attainments of each age will permit.

According to the Marx-Lenin theory, without a thorough training in social science and in the Soviet Socialist Experiment, a doctor or a lawyer or an engineer would be a narrow specialist and not a conscious participant in the state constructive effort now going on in the Soviet Union. This central motive of politico-social education is just as prominent in extra-school activities as it is in the entire system of formal education. All such activities are under the direct control of the commissariate of education, which also supervises the publication of textbooks and of all books and magazines for children, of centers for the liquidation of illiteracy among adults, reading rooms, libraries, and radio broadcasts in which this same topic is emphasized and everywhere continually repeated *ad nauseam*.

The millions who were formerly illiterate and whose children were denied the opportunities of education, are now, together with their children, being instructed in a one-sided, prejudiced system that has sacrificed education in general to the study of a politico-social philosophy that is contrary to and subversive of all the classical, scientific, and ethical culture that goes to fashion what is recognized throughout the world as Christian civilization. In building up a state on a purely materialistic philosophy, it was only to be expected that they would have to return to old traditional forms of education, where reading and writing and accounting were concerned and where mathematics and the sciences were demanded. Allowing for the fact that history and geography, literature and the languages will gradually come into their own in the Soviet system of education, the fact still remains that so

long as all these subjects are studied in the light of Marxian doctrine and with a view to increasing the influence of Communist Socialism, Russian education will remain distorted and the result of such a system will be a nation at odds with the rest of the world.

That, however, is a very mild way

of presenting the inevitable results of the present-day system of Soviet education. The Marxian doctrine and the Lenin methods, upon which the whole system rests, call for the spread of Communism to the rest of the world. The proletariat, as such, is pledged to class-war. This is made clear in the

textbooks of every grade, from first reader to collateral reading in the university courses. The method advocated for the spread of Communism by the party that controls the government and directs the education of the country in detail, is the destruction of the opposition by force.

A Teachers' International

(Abstract from *Entente Internationale contre la IIIe Internationale: Documentation, Geneva, May-June, 1937*)

Synopsized by F. FADNER, S.J.

ABANDONING their formerly non-political tenor, once-innocuous associations of teachers and professors now present a sinister aspect in that their functionaries are united in syndicalist *internationals* with avowed subversive governmental aims. Representative organizations, one of which, ITE, is undeniably the creature of the Komintern with the purpose of propagating communistic atheism among the youth, are the Paris Internationale des Travailleurs de l'Enseignement (zealously seeking rapprochement with the other teachers' internationals), the Secrétariat Professionnel International de l'Enseignement (Brussels), the Fédération Internationale des Associations d'Instituteurs (FIAI; London-Paris), the San Francisco World Federation of Educational Associations (so far clear of politics), and the Belgian Fédération Internationale des Professeurs de l'Enseignement secondaire officiel.

At its inception (1924), the small ITE was snowed under by the great Bolshevik element and went over to the 520,000 strong of the Soviet Teachers' Federation. Its general secretary, Vernochet, boasted of the organization's adherence to the Communist CGTU and to the Red Syndicalist International (Profintern). With the Mother House it bucked the League of Nations until the Soviets joined, took part in the 1932 Brussels Anti-Colonial Congress, the League Against War and Fascism, etc. "Teachers of all countries . . .," cries the pro-Soviet ITE Secretariate in its November, 1931, bulletin. "Give ear to the message of the great nation that has cast off the yoke of slavery and mass ignorance! etc." "The educators must make war not only to obtain economic and professional advantages. It must also be a war against capitalist ideology in the school, especially, and Chauvinistic imperialistic glorification of war,

against clericalism in the schools, and for the solidarity of the working masses." (Art. 6, ITE Statutes.) The official bulletin for October, 1928, advises that "the teachers united in the ITE will line up steadfastly with proletarian free-thinkers. The school's battle against religion is of the highest importance. With Stalin's *peace for the Revolution* as their motto, their end "if not to make the Revolution, is at least to prepare it." (*Izvestia* 18-3-27.) The ITE Executive Committee is made up of members from U. S. S. R. (having three), Spain, America, France. Affiliated associations are found in France, England, Spain, Belgium, Luxembourg, U. S. S. R., and Mexico.

Propaganda is the main activity: the bulletin is issued in several tongues; it has a press bulletin and monthlies, *Pédagogie Soviétique*, *L'URSS en Construction*, *Les Nouvelles Soviétiques*. Academies on Marxist theories of science and government are sponsored. It has fomented teachers' and teacher-student strikes and demonstrations in China (November, 1932), Habana and Pinar del Rio (December, 1932), Salonica, Ireland, Warsaw (1934), France (1933, 1934, 1935), Spain (October, 1934), Cuba (February-March, 1935) and London (1933), New York, Madrid (1934).

In the columns of its Bulletin for October, 1936, the ITE is gratified at the patronage of the French Government and at the firm footing of the Front Populaire.

The English contingent of the ITE is the Educational Workers' League (formerly the Labour Party's Teachers' Labour League founded in 1922). It is now an auxiliary of the Communist Party associated with the Movement of International Minorities and the Anti-Imperialism League. Its avowed end (Statutes) is to allow edu-

cators to unite with other workers in the war to replace the capitalist state by a Socialist Community. England also has a Teachers' Association against War and Fascism.

The Belgian branch of the ITE, the Centrale de l'Enseignement, is aided by the Russian Workers' Federation of Teachers to whose funds it owes its rest-house at Ostdunkerke.

The French have three organizations for bolshevizing and dechristianizing the youth: the Masonic Ligue de l'Enseignement, the Communist Fédération Unitaire de l'Enseignement, and the Socialist Syndicat International des Instituteurs. All exercise great influence with widely circulated organs. The Communist Fédération Unitaire has edited an extraordinarily perverted History of France of which 100,000 copies have left the press; it interprets all history in terms of class war. The Ministry of Public Education has obligingly added it to the official list of school texts. In the field of literary education morals of class-war import are tacked on to the various text-pieces for child-perusal—from Maupassant to Baudelaire.

Marxian invasion into the field of international education is a master-stroke of effective strategy. Unless a united front of Christianity checks the wave soon, complete submergence of Christian culture is at hand.

SOVIET YOUTH VOWS DEVOTION TO STALIN

By WALTER DURANTY
Wireless to *The New York Times*

MOSCOW, Sept. 12.—In brilliant sunshine upward of a quarter of a million young Russians of both sexes marched through Red Square past Joseph Stalin, Premier Vyacheslaff M. Molotoff, Vice Premier Anasthasius I. Mikoyan, President Mikhail I. Kalinin

and other leaders in celebration of the twenty-third "International Youth Anniversary."

The demonstrators represented all forms of Soviet youth activity—parachutists, athletes in colored costumes, young soldiers and sailors, subway workers and students. They carried more than the usual number of banners, most of them screaming defiance of Fascist "aggressors" in Spain and China and pirates. Many pledged the bearers to fight to the last drop of blood to defend the Soviet Fatherland.

Speeches stressed three main points:

First, unswerving devotion to the new "Stalinist generation"—both the young speakers used this phrase—to the Government against foreign Fascists and conspirative supporters inside the U. S. S. R.

Second, the strongest demand that Soviet youth defend national territory and property at all costs.

Third, the conviction that the Stalinist régime had opened "a new wide path" for the youth of the country to follow toward full mental, physical and cultural development and a life of happiness that its parents had never dreamt of.

The enthusiasm with which the speeches were received and the rapt expressions of the tens of thousands of youngsters in Red Square produced a startling impression and may give the key to much that has happened in Russia in the past year that has proved so puzzling to foreigners.

The pressure from below of the younger generation, which occurs everywhere, is greatly intensified in Russia and some older people who had thought their former services to the revolution entitled them to "sit pretty" for the rest of their lives found themselves rudely undeceived and replaced by young "upstarts." There are many such cases, which offered fertile soil for malcontent ideas sedulously broadcast by internal enemies of the regime, who were quick to take advantage of any form of discontent and sometimes led on mere grumblers to lengths that entailed punishment.

This is perhaps only a partial explanation, but it nevertheless seems to be a fact that the younger generation is solidly behind the Stalin government and utterly out of sympathy with the malcontents.

RUSSIA PERSECUTION OF RELIGION GROWS AS SCHOOLS REOPEN

By N. C. W. C. News Service

MOSCOW, Sept. 20.—With the opening of the school year persecution

of religion in Soviet Russia has been greatly intensified. A campaign has been launched by the press to compel teachers to become more active in anti-religious propaganda and in seeing that pupils receive anti-religious education.

To such lengths have the enemies of religion gone that there are hardly any churches left in Russia. In the important city of Kiev, for example, there are but two Orthodox churches still open. The two Catholic churches have been closed and their clergy imprisoned. The beautiful Gothic church at Odessa has been razed. Another church has been abandoned.

The "liberty" guaranteed by the Constitution is so illusory that churchgoers have to travel to worship by obscure lanes. They must conceal the crosses they wear on chains around their necks and they must pray in secret. They live in continual fear that they will be arrested, or lose their employment, certain that they will be objects of ridicule.

When, last January, a national census was taken, one of the questions asked was, "Are you, or are you not, a believer?" It was explained that this information was sought only for statistical purposes and that no one had anything to fear in answering. Now the answers are being investigated in the resumption of bitter religious persecution. Today that persecution is at its greatest. The official Government newspaper *Izvestia* calls religion an enemy of civilization, culture and science. Other publications accuse believers of horrible deeds. Children have been arrested for attending religious services.

MOSCOW PAPER COMPLAINS RUSSIA'S SCHOOL PROGRAM NEGLECTS WAR ON RELIGION

Special Correspondence, N. C. W. C. News Service

MOSCOW, Sept. 13.—Complaint that the *Narkompros* (People's Commissariat for Public Education) has failed in its school programs to provide material for the struggle against religion and the furtherance of Communism is contained in an article published in the newspaper *Pravda*.

The physics program for the sixth and seventh grades, the newspaper complains, contains no anti-religious conception of the world and "even the explanatory note gives no instruction to the teachers on the manner of realizing anti-religious education."

Declaring that the science of astronomy cannot be dispensed with in anti-

religious teaching, the article laments that this subject has been withdrawn from the teaching program, although it was included originally for the tenth grade.

"The so-called standard text books," the article continues, "with the exception of that one treating with the doctrine of evolution, do not furnish any encouragement in the struggle with religious influence. Let us take the manual for geology and mineralogy. There is only one page, No. 118, where the authors tranquilize us by saying: 'Our science is altogether sufficient to have us reject the absurd religious chimera on the divine creation of the world.'

"Only in the physics course of the eighth grade does one find an allusion to the struggle between science and religion. If the authors of these courses were conscious of their responsibility and were they animated with personal zeal for acquiring Marxian-Leninian world conception, which brings in struggle with religion, this would be shown in their manuals."

MOSCOW NEWSPAPERS SCORE ATHEIST LAXITY IN ANTI-RELIGIOUS WAR

Special Correspondence, N. C. W. C. News Service

MOSCOW, Sept. 13.—Newspapers of this and other cities in Communist Russia, notably Leningrad, continue to complain of the failure of certain communistic and atheistic groups to carry out their assigned tasks in the campaign to eradicate religion in Russia.

In *Rabotchaya Moskva* (Moscow Worker), an article concerning "Placid Atheists" gives instances of increased religious activity, complains that priests (it calls them "popes") are permitted to conduct funerals on free day (Soviet Sunday), and says that anti-religious propaganda is being "done wretchedly."

Kolkhoze "activists"—atheist youths—are, it charges, at the same time active churchmen, as are brigade leaders and bookkeepers. "The younger generation, including Komsomols," the article says, "are going to church. In that region (Novy Pout) the popes proved to be more far-sighted than the local leading workers. Not hoping to obtain any success at the coming elections, they have busied themselves by agitating among school children, who in two or three years will be going to the polls for the first time. In the Sekirin district, 20 school children, worked up by the popes, are going to church."

The Russian Scene Today

The following are the principal generalizations made by Harold Denny in his recent series of articles on Soviet Russia which appeared in "The New York Times." The synopsis was made by Mr. C. A. Eller, S.J.

Universal Purge.

1. The process of weeding out persons undesirable to the present Soviet regime has been applied to all classes of Soviet society during the past twelvemonth. At the outset it was confined to men high in government and party circles. But, since then, Stalin has rid himself of *personae non gratae* in every branch of officialdom, of public service, and of private life, be they mighty or humble. In hundreds of cases the liquidation consisted of capital punishment.

2. Despite this wholesale decimation of ranks, Soviet industry has not yet suffered a general breakdown, nor is there any indication that it will—although particular industries have lagged badly here and there. For Russia is enormously rich in natural wealth, and the masses do not appear to resent this widespread cleanup. They have become used to it. Then, too, the Russian is notoriously fatalistic and capable of almost limitless suffering.

Explanation of Purge.

1. Soviet Russia is in the throes of a spy scare. Undoubtedly, Germany, Poland, and Japan have well-organized espionage operating in Russia. But it is incredible that all the Soviet officials who have been executed as spies and traitors were really in the employ of hostile powers.

2. Scapegoats were and are essential to an explanation of the failure of the Soviet industrial system, for a dictatorship cannot afford to admit error in major matters. Hence, instead of attributing the inefficiency of industry and the widespread discontent of the masses to the intrinsic constitution of Stakhanoffism and to the prevailing system of wages and of housing, the Government has put the blame on, and has removed, those who were entrusted with the task of conducting industry and of applying Government policies. Thus, Stalinism saves its own face, but at the price of increasing the confusion of industry by reason of terrorism.

3. Another explanation of the purge is this, that Stalin wishes to make the free and secret elections which are soon to be held under the new "liberal" constitution safe for his own regime. The country still contains numerous antagonistic elements, and the new constitution gives them freedom to ex-

press their opposition at the polls, both as voters and as candidates. Hence, Stalin has taken apparently effective measures to prevent strong opposition in the elections by removing remnants of the bourgeoisie and by keeping religious organizations under the watchful eye of the political police. Stalin relies for support mainly on the younger generation, for they are ignorant of everything outside Russia, except what Stalin lets them know, and consequently they are receiving the key Government posts.

Soviet Life—A Contrast.

1. The U. S. S. R. is not so brightsome and delightful a country as its own propagandists picture it, nor is it quite so fearsome as its enemies would make us believe. On the bright side we may list the following factors:

(a) The lowest classes, who had absolutely nothing before, have at least something now.

(b) There is no unemployment problem, because labor is scarce and the Government is the sole employer.

(c) Rents are low, because the Government is the sole proprietor of the land, and because they are graded proportionately to income.

(d) Science, the arts, and general education have been given great impetus.

On the dark side we may list the following factors:

(a) Housing conditions are abominable because of room shortage.

(b) Products are of very poor quality, and there is no opportunity to buy in a free market.

(c) Industry is wasteful and inefficient, owing to scarcity of labor, to an all-pervasive bureaucracy, and to parasitic functionaries.

(d) Wages are low, but prices high.

(e) Above all, liberty is extinct. No one dares utter a word of opposition to the Government, not even in the circles of the Communist Party, where freedom of discussion, previous to resolution, supposedly exists. The price of opposition is execution or exile. And no one can be sure that his neighbor is not a member of the secret police. Far from venturing to express disapproval of Government programs, everyone vies with everyone else in obsequiously showering fulsome praise upon even the most obnoxious Government measures.

Alterations.

1. There is no evidence that the Stalin government is in danger of being overthrown by spies or counter-revolutionists.

2. The only possible ways in which the present Government could be overthrown are the following:

(a) A *military uprising*. But there is every reason to believe that the army is loyal to Stalin.

(b) A *coup d'état* by Communist Party leaders. But all independent leaders have disappeared and have been replaced with "reliable" men.

(c) A *general insurrection* by the whole populace. But the Russian people are passive and obedient. Moreover, they see many conditions improving. Again, who would lead them, especially since all the logical opponents, the old ideologists, have disappeared? And, finally, the young are solidly for Stalin.

(d) A *general breakdown* of industry. Though conditions are pretty bad, there are no signs of such a breakdown.

(e) A *foreign war*. But Russia would do its utmost to keep peace.

(f) *Stalin's death*. Leadership, however, would most likely continue in the person of André A. Zhdanoff, the Leningrad party leader.

3. No drastic changes in the present policy of the Government ought to be expected. But subtle modifications will no doubt occur, since there are many ills to be remedied, such as—low production, poor quality of goods, chaotic distribution, the lack of freedom, etc. Some people attribute these ills to Stalin's drastic ruthlessness, but all must admit that he has dealt with practical problems in a practical way.

4. The cause of these ills is inherent in Soviet principles. For—

(a) It is too big a job for any single group of men to supply even the least consumers' goods for an entire nation like Russia.

(b) Even the greatest police force is unequal to bourgeois competition as a stimulus to production.

(c) Production functions well in Russia where competition is involved, as in military lines, in which Russia competes with other nations.

(d) The worker must bear the burden of the tremendous bureaucracy necessary to run and protect this single economic unit, which is Russia.

5. Soviet theorists never intended

that liberty should exist under the present dictatorship. In their speculations, the present dictatorship is but a transitional stage in the evolution of Russia into a complete communist society, in which the State will be superfluous and a contradiction, and in which freedom will come into its own. But the fact is, that Russia seems to be receding farther from freedom every day.

6. Terrorism is of the essence of Communism. At first, violence was directed against its enemies. Now it is turned on its own members.

7. Stalin has already made big concessions; v. g., the abandonment of world revolution, a divergent pay scale, private garden plots for peasants, etc. No further big changes in Sovietism are to be expected.

Labor in Russia.

Following is the gist of an article that appeared in *The Sun*, Baltimore, September 8, 1937, under the title, *Russian Workers Poorly Paid*, Manchester Guardian Correspondence.

1. The first principle and foundation of the Soviet economic order, viz that Soviet state-planned enterprise will increase production to the point where poverty will vanish, is yet to be realized. And the reasons for this failure are as follows:

(a) Real wages are very low; a worker can get very little in return for his wages. "In Moscow the unskilled worker earns 140 to 160 rubles a month, the skilled worker some 300 rubles, the subordinate employé about the same. The college-trained employé earns 600 to 1,000 rubles a month. . . ." But 20 percent of a man's wages go for taxation, forced loans, fees for compulsory unions, etc. And then, a pound of low-grade meat costs from 4 to 6 rubles, a pound of butter from 9 to 10, the cheapest shoes cost 160 rubles, the worst possible suit 400.

(b) There is a permanent shortage of goods, because productive machinery is not working properly, and it is not working properly because—

(1) Of its nature, the Soviet sys-

tem engenders indifference to results in the workers.

(2) Stakhanoffism, introduced with the object of supplying deficiencies in production, has not only not improved conditions but has actually made them worse. The reason is, that while some workers in an industry respond to the demands of the new system, others do not. The result is a breakdown in production—or at least reduced and inferior output. Up until the time of its introduction the prices of necessities had been dropping steadily. But the downward trend has ceased.

2. Soviet leaders realize that unless the system works it will be jeopardized. And to prevent it from being jeopardized, they have not discovered a way to raise real wages, but they have taken measures to keep Russia isolated from the rest of the world and to give Russian workers the impression that workers are starving all over the world and that their own ills are to be attributed to traitors within the ranks.

Soviet Democracy Grinds Down Freedom

By REV. DR. J. B. KONCIUS

From an article in "America," May 8, 1937

IT IS interesting to know what procedure takes place for the imprisonment of the clergy and laymen in Soviet Russia. Before the clergy are imprisoned the Secret Police agent first calls the clergyman to his private office several times and uses all his efforts to persuade the clergyman to join the Communist Party and to work with them. After all these efforts by the Secret Police fail, the priest is arrested. The same agent often makes the remarks to the imprisoned clergy: "Do you think it is better for you to be this way than free because you refuse to join us?" Or: "Did you tell your Bishop or other clergymen about our interviews before your arrest?" A faithful Catholic priest gives the answer to such a question: "I hold no secrets from my Bishop and I have told him everything." Then two armed soldiers take the priest to the prison.

During the time they are in prison they are cross-examined and a so-called investigation is going on. Cross-examinations, as a rule, are held at night and the questioning lasts from two to four hours. The police agent when he starts this questioning, places a revolver in front of himself on the desk and then he tries to persuade the questioned. "Will you renounce your priesthood and join the Communist

Party? You will get a job, or if you want, join the police organization and be a spy for our Government." Naturally, the priest refuses these demands and then the agent continues to accuse the priest of being a spy for some other Government, or a counter-revolutionist, or acting contrary to the ideals of the Soviet Government. Quite often he jumps up threatening to kill the priest with the revolver.

After such an examination the priest is again sent to the dark little prison room to await his next cross-examination. These examinations are held irregularly, sometimes one in a week, or every few weeks, or many in one week. Several of the clergymen, like the Rev. Eisman, and others, could not stand these severe cross-examinations. It broke their nerves and later made them insane.

The living conditions in these prisons is most severe. The prison consists of a small room, and has one small window nailed over with tin. During the night large sewer rats torture the prisoners when they try to get the much-needed sleep. If two men are imprisoned in the same cell they are taken out once a week for exercise; this time is limited to 10 minutes. If there is only one prisoner

in a cell he receives no such privilege. Sometimes they are called out and placed in a coffin-like box and covered with earth until they almost suffocate; then they are again released and questioned. Their rations are somewhat as follows: During the day they receive a bowl of hot water; for dinner a plate of soup with canned fish and, most of the time, decayed or molded food and a few drops of fat; for supper they get a little plate of mash and hot water. The iron bed has a mattress of wood shavings.

During this stay in prison they are not allowed to receive any visitors, nor to have any reading matter, not even a prayer-book. Such poor priests seeking their consolation take the grains of salt and form a rosary on the small table, and in this way they pray. Others get a thread and make 10 knots in it, and in this way form a rosary. Others take bread and mix it with the ashes to form the rosary for their prayers. Once in a while the officials of the prison make their rounds searching and if they find these little threads with knots they confiscate them. When all these cross-examinations are over the prisoners are led out and executed, or they are transported to Siberia or to the North Sea Islands.

Russia in Spain

The action of Russia in the Spanish conflict has been attested in the most solemn manner by the Spanish Hierarchy. Herewith we give two of these witnesses; an interview with Cardinal Goma, and the summary of the Spanish Bishops' Pastoral. The whole text of the Pastoral has been published by the America Press.

SPAIN'S CARDINAL-PRIMATE, IN INTERVIEW, TELLS STAND OF CHURCH IN CIVIL WARFARE

By REV. MANUEL GRANA

Spanish Correspondent, N.C.W.C. News Service

His Eminence Isidro Cardinal Goma y Tomas, Archbishop of Toledo and Primate of Spain, expressed in an interview granted this correspondent of the N. C. W. C. News Service, said:

"It has been said that the Church in Spain had to choose between the rabid persecution of atheistic communism or the servility of totalitarian fascism. This is not true. This is a war of one civilization against another, of Marxist materialism against the spiritual values of our Christian civilization. A marked religious character was given to the movement because all of them were convinced that this was a real war against the worst infidels. On all the fronts the Divine Host has been elevated in the Holy Sacrifice, thousands of young soldiers have been purified by Confession, and while arms are quiet, the collective recital of the Holy Rosary is heard on the battlefields."

The Cardinal-Primate has assured us that this is indeed a religious war for "love of God has placed arms in the hands of half of Spain, granted that there are less spiritual motives in the movement, whereas hatred of God has guided the other half." On one side "the encampments are converted into temples and religious fervor and a providential sense animate both officers and privates," while on the other "eleven Bishops and thousands of priests have been murdered, a great number of churches have been destroyed and there has been unleashed, with a violence never known in our history, satanic fury against any sign of religion."

For these reasons neither the Cardinal-Primate of Spain nor any other member of the Spanish Hierarchy, could fail to take the side of the new crusaders. When Spain became a republican regime, the Church recognized the new Republic and pastoral letters were issued calling for respect of the new regimen despite the fact that on more than one occasion

political principles more in keeping with the faith and history of our people were sacrificed. Notwithstanding these facts, the Hierarchy was the first victim of the doctrinal intemperance of republican authorities.

But it must not be assumed that the republican regimen has been upheld. The "dictatorship of the proletariat" has sought to overthrow the regime of the more or less Christian and legally constituted Republic; nor has any organized form of State communism resulted; only theft, spoliation and murder, carried out by groups of individuals outside the law and any semblance of justice, constituted the methods and principles of one class which sought the extermination or subjugation of other classes.

Catholic Spain, with her Bishops and faithful, has opposed this, ready to sacrifice life for Church and Country. The propagandists of Marxism say that this is atavistic fanaticism. It could not be otherwise. This is the Spain, injured to war by the religious wars of her ancestors, whom the late Cardinal Gibbons said he loved much "because she has been the great sentinel of Catholicism in the world." Tartar communism, atheistic and barbaric, has found itself opposed by the old race of mystics and warriors who knew how to defend with their arms the religious beliefs of occidental civilization.

CENTURIES OF STRUGGLE

Centuries of struggle against every sort of infidel are the vigorous antecedents of the present struggle. Those who see in it only political pronouncements or a military rebellion without further object than the mandate or ambition, have not comprehended the depth of the question or the true character of the Russian revolution. Among the belligerents of the two opposing sides are heard these cries: "Viva Cristo Rey!" and "Viva Russia!"

The Spanish Bishops Attest

The number of laymen who have been murdered only for their political ideas and especially for their religious ones, is calculated to surpass 300,000. In Madrid and in the first three months, more than 22,000 were murdered.

Although the figures are premature, we calculate that about 20,000 churches and chapels have been destroyed or totally plundered.

The murdered priests, counting on an average 40 per cent in the devastated dioceses—in some, they reach 80 per cent—will sum up, of the secular clergy alone, about 6,000. They were hunted with dogs; they were pursued across the mountains; they were searched for with eagerness in every hiding-place. They were killed without trial most times, on the spot, for no other reason than that of their function in society.

The Spanish war is the result of the struggle between irreconcilable ideologies: in its very origins are involved the gravest questions of moral, juridical, religious, and historical order.

This is the position of the Spanish Episcopate, of the Spanish Church, in respect to the present war. She was vexed and persecuted before it broke out. She has been the chief victim of the fury of one of the litigant parties; and she has not ceased to work with her prayers, with her exhortations, with her influence, in order to lessen its damages and to cut short the days of trial.

We have not tied ourselves to anybody—persons, powers, or institutions.

The turbulent period before the war was from February till July, 1936, when 411 churches were destroyed or profaned and when about 3,000 grave transgressions of a political and social character were committed.

Spain has no other alternative but this: Either to perish in the definite assault of destructive communism, already prepared and decreed, as has occurred in those parts where the National movement has not triumphed, or to attempt a titanic effort of resistance.

Russia has grafted herself on to the Governmental army.

The civic-military revolt was in its origin a national movement of defense of the fundamental principles of every civilized society.

There is no hope in Spain for the reconquering of justice and peace and the blessings that derive from them, other than the triumph of the Nationalist movement.

Judging as a whole the excesses of

the Spanish communist revolution, we affirm that, in the history of the Western peoples, there is on record no such phenomenon of collective savagery, nor any like cumulus of transgressions produced in a few weeks, and committed against the fundamental rights of God, of society and of the human person.

SPANISH CATHOLICS HAIL RECOGNITION OF FRANCO BY VATICAN

By REV. MANUEL GRANA

Spanish Correspondent, *N.C.W.C. News Service*

BILBAO, Aug. 27.—With the recognition of the Franco Government by the Holy See, the Spanish Episcopacy and the clergy in general can act now with full legal authority and the Church enters fully into the national life for the better care of the faithful

and the reorganization of the religious life of the country, so perturbed during six years of destructive laicism.

Spanish Catholics eagerly desired this action on the part of the Holy See. It was expected also to put an end to the deviation and confusion on the part of some Basque Catholics.

The attitude of the Holy See with respect to the civil war, in recognizing the Franco Government, has put an end to such questions and indicates to Catholics, it is felt, the conduct which they ought to observe. Among the Catholics of Spain in those sections not under Red domination (people under the Madrid regime probably will know nothing of it until much later), the decision of the Sovereign Pontiff has caused great rejoicing. The Government has manifested its profound appreciation.

His Excellency the Most Rev. Ildebrando Antoniutti, Apostolic Delegate to Albania, represented the Holy See

at the negotiations held at Salamanca which resulted in the recognition of the Franco Government. Minister Plenipotentiary Don Pablo de Churruarinas becomes the official representative of the Nationalist Government at the Vatican, with the status of Chargé d'Affaires.

The Holy See has been in relation with the Franco Government through the medium of His Eminence Isidro Cardinal Goma y Tomas, Archbishop of Toledo and Primate of Spain. The relations of the Holy See with the Spanish Republic were violently strained by the killing and imprisonment of Bishops in Red Spain, where not one remains alive if he is not well hidden. The Nationalist movement, on the other hand, has restored the religious life of Spain as rapidly as possible. The crucifix has been returned to the public schools, and religion and the new state are educating little citizens as Christians.

Russia and the World

The International Villain

In maintaining a clear view of the international situation one factor cannot be overlooked. That factor is Bolshevism. Here is the greatest strife maker in human society. It was Bolshevism that played a large part in placing Mussolini and Hitler in power, which created the present revolution in Spain, which gave Japan an excuse to jump into China. It is Bolshevism which has murdered hundreds of thousands in Russia; which hold the nation in abject slavery; which brags of having agents and propaganda everywhere pledged to commence revolutions and destroy society. "War," "war," "war" is the battle cry, the reason for existence, of Bolshevism.

To leave this war menace out of the present situation is to present a distorted view, to deal with effects and not causes.—(From an editorial in the *Brooklyn Tablet*, October 23, 1937.)

THE NEW INTERNATIONAL POLICY

In speaking about the influence of Russia in world affairs, it is well to stress the new situation that has come about: from being the party of intense pacifism, the Communists have suddenly made an about-face, and are the principal war party in each nation, the United States included. This is the principal fruit of the Popular Front to date. Russia itself is fighting "Fascism" in both Spain and China in undeclared wars. The international policy of Russia is now clearly di-

rected towards lining up Europe into two camps, in which it will be the deciding factor in one, and the Berlin-Rome axis will be the point of attack. It is hoped to bring Great Britain and the United States in on the side of Russia in this impending struggle, while the policy of the Berlin-Rome axis is to break the Franco-Soviet alliance.

THE NERVE CENTER—THE THIRD INTERNATIONAL

(From an article by Lawrence K. Patterson, S.J., in the "*Messenger of the Sacred Heart*," for September, 1937.)

Since 1934 the Communist International, the center of which is at Moscow and the agents and the branches of which penetrate the world, has sought to form a "Common Front" against "War and Fascism." Communists are ordered to ally themselves with Socialists, Radicals, and Liberals in a "United Front." They proclaim their desire to promote the causes of world peace and social justice. In the United States and in many other lands the strategy of the "Common Front" leads Communists to mask, and even to deny, the materialism, atheism, and terrorism which are fundamental parts of its creed. "Let us cooperate" is now the cry of Communists. *Humanité*, the organ of French Bolshevism, has thus addressed the toilers: "We Communists stretch out the hand of friendship to you, Catholic workers." Communism is declared to be a purely

political and economic movement. "Let us unite against war." "Religion is a private matter; we can ignore our religious differences."

Such propaganda is mere camouflage. Communistic leaders thus conceal the basic and essential atheism of their system solely for tactical reasons. They pursue the strategy of the "Trojan Horse." Marx wrote: "Religion is the opium of the people." Religion, according to him, is a "pious fraud," concocted by the "exploiters of the masses," to aid in their enslavement. Lenin repeatedly emphasized the essential atheism of Communism. He wrote: "Atheism is an integral part of Marxism." "The final emancipation of the toiling masses from religion will occur in Communist society." "Of course we do not believe in God."

It is needless to stress the savage persecution of all religions which followed the victory of Bolshevism in Russia. But today we are told that their much vaunted New Constitution grants freedom of conscience. This is false. True, some churches still remain open and ministers of religion are no longer deprived of citizenship. But all religious schools are banned; and it remains a penal offense to give religious instruction to any person below the age of eighteen. The printing and sale of religious books is prohibited; no seminaries are tolerated, while all public education is a State monopoly, and is "militantly atheistic." The ruling oligarchy supports "anti-religious" propaganda. Soviet

Russia is a "Godless State." Having pillaged the churches, and butchered the clergy, a policy of "throttling" religion is now in order. To placate public opinion in other nations, brutal violence has been recently curbed.

The Godless character of Communism has been likewise revealed in Spain and Mexico. If in our nation the Communist leaders champion "religious freedom," denounce the Nazi attack upon the Catholic and Evangelical churches in Germany, and declare that their move is "purely economic and political," this is but a piece of subtle strategy adopted to promote the development of the "Common Front." A pamphlet issued recently by the Communistic National Committee invites Catholic workers to join the party. It is a piece of clever propaganda. The strong words of Leo XIII and Pius XI denouncing the abuses of capitalism are cited. The statement is made: "Communists respect the religious beliefs of all. We stand for freedom of conscience in Germany and everywhere else." The pamphlet pillories Hitler and Goebbels as "persecutors of religion." It invites Catholics to aid their Communistic brothers in their struggle against capitalistic exploitation.

Here is the "outstretched hand." Why must Catholics rebuff all co-operation with Communism here as in Europe? Because the movement is basically atheistic and Satanic. Mr. Earl Browder, the secretary of the Communistic Party in the United States, and its candidate for President in 1936, explains the attitude of American Communism towards religion in his book "What is Communism?" Chapter XVII answers the question: "What About Religion?" Browder writes:

"The united front work of Communists brings them into contact with large sections of the population which are connected with church institutions. Communists take their religious beliefs into account." "This does not mean that we cease to regard religion as a Capitalist controlled institution. Communists believe that the social function of religion is to act as an opiate. It keeps the masses passive. Communists maintain that religion is a private concern, but we do not consider religion a private matter insofar as it concerns membership in our party. We stand for education that will root out belief in the supernatural. We take pains not to offend any religious belief. We Communists do not distinguish between good and bad religions, because we think they are all bad for the masses."

Hence no Catholic, no believer in

God, can cooperate with Communism for any purpose. Communism is militant atheism; it is the work of Anti-christ.

What action should Catholics, above all Catholic teachers and journalists, take to combat the subtle menace of the "Common Front?" Mere alarmist denunciation is futile. The poison requires a positive antidote. Father Joseph Archambault, S.J., Director of the "Ecole Sociale Populaire" at Montreal, notes the three following essential steps in our struggle against Communism:

1. We should expose the origin and true nature of Communism.
2. We must reveal the true state of affairs in Russia, depicted by "Common Front" propagandists as a paradise for the masses. We may admit that the Communistic régime has increased production and lessened illiteracy. But we must stress the terrorism, the brutality, and the ruthless exploitation of millions of the masses which characterize the iron rule of Stalin.
3. We must use our influence to correct the undoubted inequalities, injustice, and abuses in our own social system.

This last point is of supreme importance. "Capitalize every grievance" is a watchword of the "Common Front." To the under-privileged groups the Communist agitator appeals. He depicts Communism as the champion of social justice. Mere denunciation will not adequately answer such propaganda. Above all, we Catholics must shun "giving the least suspicion of allying ourselves with parties or groups which exploit the worker and deny him his rights."

HOLY FATHER'S WARNING

Pope Pius XI in his Encyclical "Divini Redemptoris" does more than expose and denounce the venom and fallacy of Communism. He stresses the crying need for constructive reforms as a final antidote to the poison of Bolshevism. The Pope writes:

"Justice should induce employers and the wealthy to recognize the inalienable right of the workingman to a salary sufficient for himself and his family; to safeguard, even in labor, his lofty dignity as a man and a child of God. The wage-earner is not to receive as alms what is his due in justice." "The State should adopt timely measures, and give an example of wise and prudent administration."

Communism then strives "to capitalize the grievances" of the toiling masses. It aims to destroy their belief in God. The "Communist Society," which it paints as an earthly paradise, is in reality a slave State ruled through

espionage and terrorism. We must recall that many Communists are misguided. Many are sincere in their sympathy with exploited toilers, and in their search for social justice. We must strive to "show them a more excellent way." The antidote to Communism is not unbridled "laissez-faire"; it is Social Justice. To the poor the Church has ever preached patience and resignation. But to the wealthy and ruling class "she preaches justice and charity."

IF WAR COMES

Shall Britain Fight for Bolshevism?

From "Information," Sept. 17, 1937

The danger of splitting Europe into two camps representing Fascism on the one side and Bolshevism on the other, and the risk of Great Britain being drawn into a war on behalf of the latter, has been the subject of a recent correspondence in *The Times* in which a number of eminent public men have taken part.

The discussion was started by a letter from Sir George Shee, who in the pre-war years did so much to arouse the nation to a sense of its military weakness. He made a plea for a better understanding between Britain and Germany. An obstacle to such an understanding, according to Sir George, is Germany's dislike of Bolshevism and her fear that Britain might find herself lined up as an ally of the Soviet in a European war.

"It is obvious," he wrote, "that the Franco-Russian Pact might, through our steady support of France, lead us into war as the ally of the Bolshevik Government. In any case, this fatal link with a nation which has never disavowed its policy of world revolution is a factor which makes a real understanding with Germany very difficult."

The Socialist movement of Great Britain has declared war on Germany, Italy and Japan. That is the effect of the statement on International Policy and Defence issued by the National Council of Labour which represents the Socialist Party and the Trades Union Congress.

It is generally agreed that the chief danger to peace lies in the formation of two opposing groups of powers, Fascist and anti-Fascist. It is the declared policy of the Socialist movement to form a group of anti-Fascist powers which would have "an emphatic superiority of armed force" over the Fascist powers. We should thus have Europe divided into two hostile camps and war between them would be inevitable.



Part III

The Christian Program



Social Science Curriculum: Two Years Course

The Maryland-New York Province Committee on Communism has prepared the following curriculum for use in social-science schools for adults.

NOTE: For each of the two years, sixteen topics are assigned; eight for each of the two season's terms.

THESE sixteen topics are divided equally between COMMUNISM, as such, and CATHOLIC SOCIAL DOCTRINE, in each of the two years and each of the two terms of each year, so that the two subjects run parallel.

This course does not include (a) *Economics*, except that the basic social aspects of Economics are included, or supposed to be included in the Social Doctrine course. (b) *Subsidiary topics*, such as English, Public Speaking, Speech Correction, American History, the teaching of which will be determined by local conditions, the previous educational preparation of the students, and the practical program which they are to carry out. (c) *Religion*. In every curriculum there should be some formal teaching of Religion, of an apologetic nature. Such a course should be sure to include a thorough grounding in (i) the proofs for the fundamentals of the Faith, against Atheism; (ii) The Life of Christ; and (iii) the Liturgy, in view of its sociological importance.

These three types of subject have not been herein included, since they are easily planned according to local personnel and local needs. But they are by no means to be omitted.

The Communism course has been arranged to give in the first year the History of Communism; the second year its nature, program, etc., following Father Walsh's plan in the first issue of the INFORMATIONES. The Social Doctrine schedule is general the first year, and deals more with special questions in the second year. However, it might be that some shifting was preferred; this arrangement is merely for convenience. E.G. Some school might prefer to follow more precisely the order of *Divini Redemptoris*; which, in any instance, should be the main charter of doctrine and the main practical guide.

The sub-topics mentioned under Social Doctrine are more suggestive than directive. They admit of many interpolations and shifts.

FIRST YEAR

A. COMMUNISM

The History of Communism, As Basic for Understanding of Its Nature

First Term

1. CLASSICAL COMMUNISM.
Social control in Crete, Sparta and the Laws of Lycurgus.
Plato's Republic.
Aristotle's critique of Plato's Communism.
Pythagoras and the experiments of Lipera.
2. EARLY CHRISTIAN AND MEDIEVAL COMMUNISM.
The Communism of the Acts of the Apostles, of the Fathers of the Church and Religious Orders.
Saint Augustine's City of God.
The heresies.
The vogue of the Joachimites.
3. UTOPIAN COMMUNISM.
Romantic school of humanists and philosophers.
More's Utopia.
Bacon's Atlantis.
Campanella's City of the Sun.
Harrington's Oceana.
Cabet's Voyage to Icaria.
Actual achievements in Paraguay.
4. REVOLUTIONARY COMMUNISM.
Social unrest becomes social revolt.
Spade work of Rousseau, Voltaire, Helvetius, Condorcet, Diderot, Morelly, Mably, d'Holbach.
The Rationalists and Encyclopedists.
Secret Societies.

Attack on the First and Second Estate in the French Revolution.
The conspiracy of Babeuf.
First attempt at the establishment of a Communist State.

5. SCIENTIFIC COMMUNISM.

Marx, Engels, Bebel, Lassalle.
Marx's synthesis of Hegel and Darwin.
Preparing the attack on the Third Estate.
The Chartist Movement in England.
Failure of the Paris Commune.

6. LENIN'S COMMUNISM.

Launching the attack on the Third Estate.
The transition from dialectics to machine guns, November 7, 1917.
Foundation and purposes of the Third International.

7. STALIN'S COMMUNISM.

The attack on the Third Estate.
The subjugation and "liquidation" of an independent peasantry.
The international scope of the Five-Year Plan, as a revolutionary blow at the non-Communist world, reaffirmed by Stalin on January 10, 1933.
The Second Five-Year Plan.
Militarization of Soviet Russia, and growth in power of the Army.
The liquidation of religion.
The regress from the policy of autonomy for components for the Soviet Union in favor of increasing centralization, and promotion of the Russian patriotic idea.

8. THE POPULAR FRONT.

Background of the Popular Front

policy: failure of the Trotsky idea.
 Rebuffs in Germany, China, etc.
 Proposal of plan by Dimitrov in 1935.
 Passage from United Front (Socialists and Communists) to the wider idea of the Popular Front.
 The Blum Government in France.
 Attempts and failure to enlist Catholics.

B. SOCIAL DOCTRINE

First Term

1. SOCIAL JUSTICE AND CHARITY.

Nature of charity.
 Social fruitfulness of charity.
 Nature of Justice. Human rights and duties. Specification of same.
 Social justice.
Quadragesimo Anno, and other historic pronouncements.
Divini Redemptoris.
 Christian solidarity. The Common Good. The Mystical Body of Christ.

2. RIGHTS AND DUTIES OF PROPERTY.

Nature of right of property.
 Individual and social aspects of property.
 Obligations or limitations of the right of property.
 Powers of the State.
 Taxation and the sharing of wealth.

3. CAPITAL AND LABOR.

Notion of capital.
 Finance capital.
 Capitalism.
 Unjustified claims of workers.
 Unjustified claims of capital.
 Insufficient wages.

4. THE PROLETARIAT.

Nature of the proletariat.
 Proletariat and poverty.
 Multitude of proletarians.
 The agrarian proletariat.
 Elevation of the proletariat.
 What is to be done.

Second Term

5. JUST WAGES.

Just wages.
 Subsistence of the worker and his family.
 Absolute family wages. Real wages.
 Doctrine of moderation.
 Requirements of business, how far to be considered.
 Demands of the Common Good.
 Family allowances.
 Social insurance.

6. FUNCTION OF THE STATE.
 Laissez-faire theory.
 Economic dictatorship.
 State intervention.
 Public utilities and socialization.

7. TYPES OF SOCIAL LEGISLATION.

State legislation.
 Federal legislation.
 International legislative compacts: the Geneva International Labor Bureau. The Catholic Conference on Industrial Problems.
 Future of social legislation.

8. EVOLUTION OF CAPITALISM.

Doctrine of the Church.
 Definition of Capitalism.
 Economic dictatorship, and its evils.
 Finance capitalism.

SECOND YEAR

A. COMMUNISM

Its Nature, Content and Program

First Term

1. PHILOSOPHIC POSTULATES.

The "General Line" from which no deviation is permitted.
 The materialistic interpretation of history.
 Monism and Evolution as the basis of Communist ideology.
 Idealism and spirituality rejected.
 The works of Lenin on the origin of ideas, sensation, free will, etc.

2. ECONOMIC POSTULATES.

Marxian concept of Value and Surplus value.
 Origin of Capital.
 Value and Price.
 Previous enunciation of same theory by Ricardo and others.
 Lack of originality in Marx.
 Class warfare.
 Abolition of classes, private property and religion.
 Dictatorship of the proletariat.

3. TACTICS OF COMMUNISM.

Marx's adaptation of Hegel to economics.
 Hegelian Dialectic applied to the evolution of Capital.
 False assumption of Marx as to private property in primitive times.
 Thesis—Antithesis—Synthesis.
 The Communist Manifesto.
 The foundation of the First International.
 Its history and end.
 Foundation and work of the Second International.

4. LENINISM.

What did Lenin add to Marx?

Communism by revolution, not by evolution.

The *coup d'état* in Russia and introduction of integral Communism.

Stalin's definition of "Leninism" in his book of that name.

Foundation of the Third International in 1919.

The World Revolution under Lenin, Trotsky, Stalin.

Second Term

5. THE ATHEISM OF COMMUNISM.

Irreligion of Communism is characterized by three essential qualities:—

- (a) inseparable from politics and economics;
- (b) obligatory: no orthodox Communist can believe in any God whatsoever;
- (c) universal: controls the actions and programme of every section of Communist party; hence determines the action of Communist party in United States of America and Canada.

6. THE COMMUNIST PARTY IN THE UNITED STATES OF AMERICA AND CANADA.

Actual history; extent; personalities.

Chief means of propagation.

Affiliated activities.

Publications.

Control of sympathetic movements.
 Avoidance of misconceptions with regard to Communist party.

Relation to anti-Catholic movements.

Work among special racial and social groups.

7. COMMUNISM IN ITS WORLD ACTIVITIES.

Particularly in Mexico, Latin America, Spain.

Russia's international activities.

China and the Far East.

8. CULTURAL PHASES OF COMMUNISM.

Study of Communist technique, in literature, art, social welfare, child care, relief work, literary criticism, etc.

B. SOCIAL DOCTRINE

First Term

1. THE COOPERATIVE MOVEMENT.

Types of cooperatives: production, credit, consumers.

History of the credit cooperatives: Raiffeisen banks, credit union Union States and Canada, etc.

History of the consumers' cooperatives: Rochdale pioneers.

Antagonish experiment.
Development of consumers movement in the U. S.
Advantages and disadvantages of the consumers movement.
Spiritual and ethical requirements.
(Cf. material published by *Queen's Work*.)

2. CORPORATE ORGANIZATION.

Ancient corporations.
Era of individualism.
Syndicalism.
Corporative Traditions.
Fascist Corporatism.
Christian Corporatism according to the Encyclicals.

3. CORPORATISM OF THE STATE.

Syndicate and corporation.
Corporative functions.
Interprofessional relations.
Importance of the Corporative development.
Difficulties in the way.
Political corporatism.
Social corporatism.
Corporative experiments and developments: Austria, Portugal, Holland, Canada, etc.

(N. B. In Father Walsh's judgment the term "corporation" and "corporatism" is open to misunderstanding here in the U. S. He believes that it would be wiser for the present to convey the substance of the corporative idea as contained in the Encyclicals

under some other title, such as for instance Vocational Groups. It is very difficult to do this as there is no precise word corresponding to "corporative" and "corporation." Nevertheless, if this precaution is observed the curriculum if made public would use some such circumlocution.)

4. INTERNATIONAL COLLABORATION.

Inter-dependence and solidarity.
Nationalism and Patriotism.
National antagonisms.
Influence of social disorder on world peace.
Necessary collaborations.
Economic collaboration.
Defense of peace.
Catholic attitude towards the League of Nations.

5. THE AGRARIAN QUESTION.

Importance of agriculture in our national economy.
Social problems of agricultural life.
Relation of the agrarian situation to the Catholic Church in the U. S.
The Catholic rural parish and the Catholic rural village.
The agrarian question and property.
Tenancy and landlordism.
Distributed ownership.
The Distributive Movement in Great Britain and the U. S.
The agrarian question and cooperatives.

6. INTERRACIAL JUSTICE.

Definition and description.
Nature of racial and ethnic groups in the U. S.
Social and ethical value of the race concept.
Errors of racialism.
Catholic doctrine on moral unity of the human race.
Interracial justice and charity and human rights from the Catholic standpoint.
Obstacles to interracial justice.
Catholic interracial programs.

7. CATHOLIC ORGANIZATION AND TECHNIQUE.

Nature of Catholic Action.
Types of Catholic Social Action.
(a) abroad; (b) Canada and the U. S.

Catholic Social Action as related to Catholic Education and youth organizations. Function of the Sodality.

Catholic press and propaganda.

8. GENERAL RECAPITULATION.

Review of the Encyclicals and Bishops' pronouncements.
Integration of Catholic Social and Socio-Economic programs.
Suggestions for training workers in the field.
Review of literature and aids, etc.
Review of spiritual ideals involved.

Catholic Societies and Communism

During the past summer many Catholic groups in annual conventions here and abroad adopted resolutions to combat Communism. They are set forth here in order that they may be better known, and that other groups may thus cooperate with them. A practical form of this cooperation would be to hunt up the local agencies of these societies, to offer them speakers from college and parish societies, and to join with them in the measures they will adopt in their localities.

Catholic Women's Union

HARTFORD, Aug. 17.—The best defense against the conspiracy of Communism is "a ceaseless war against the causes of Communism—poverty and paganism," the Rev. Paul Strohm, C.S.S.R., of Holy Redeemer College, Washington, D. C., declared in an address to the national convention of the *National Catholic Women's Union* here tonight.

"We oppose Communism and Socialism, but we are for social reform," Father Strohm declared. "Yes, we stand squarely for radical social re-

form—the kind that goes right down to the roots. We agree absolutely with Communists (or rather they agree with us, because we said it first) we agree that reform, radical reform, is necessary. We do not accept their remedy, because it is worse than the disease. They would cure a headache by cutting off the patient's head. We cure the headache and let the patient keep his head, because we know he needs it."

Asking "what have we Catholics done to make the Papal program for the radical reconstruction of the social order known and applied?" Father Strohm said "we must act in today's crisis." "We must train leaders, both

among the clergy and among the laity, among men and among women, and especially among the oncoming youth. How? By a 'wider study of social problems in the light of the doctrine of the Church,' by intense social study, discussion clubs, and energetic propaganda. . . .

"The fundamental remedy is not more paganism, but more piety. Religion is not an opiate, it is not the 'dope' of the people, but the only hope of the people. The brotherhood of man is impossible without the Fatherhood of God." "Read, study, spread the recent Encyclical on Bolshevistic and Atheistic Communism," he urged.

Daughters of Isabella

The convention took a firm stand against the practice of artificial birth control and against sterilization, either as an eugenic measure or as a deterrent to crime.

"Divine and moral law has not changed," a resolution stated. "No one has a right to deprive an individual of God-given rights. Further, since medical science is making such marked discoveries with regard to the treatment and cure of some mental diseases, the time may not be far distant when it shall know how to cure all mental disorders."

Other resolutions asked the establishment of social justice along Christian lines in today's world, and approved measures tending to promote world peace and against warfare of aggression. Toward social justice and peace, the membership advocated a closer study of the Encyclicals of Popes Leo XIII and Pius XI. Increased care and protection of youth was urged, especially in planning leisure activities through forming of junior units of the society. Furtherance of the organization's program of retreats for women and the formation of study clubs in parish centers were urged.

Catholic Central Verein of America

Meeting at Hartford in the organization's 82nd annual convention, under the presidency of Frank C. Blied, the Central Verein listened to addresses by the Most Rev. Aloysius J. Muench, Bishop of Fargo, and Rev. Joseph MacDonnell, S.J., on "The Reformation of Morals" and "The Reformation of Institutions" respectively. Parish credit unions were urged by the president to safeguard members against loan sharks. Frederic P. Kenkel issued a special report on the Apostolate of Social Action. Resolutions were taken to combat Communism by the preaching of social reform.

The Knights of St. Peter Claver

BATON ROUGE, La., Aug. 14.—A campaign against the spread of communistic propaganda among Negroes was included in the policy adopted by the Board of Directors of the national organization of the Knights of St. Peter Claver at the annual meeting held here.

The Board endorsed efforts of the Church for a more intense cultivation of the Negro apostolate and planned a program calling for greater emphasis by the Church on social justice toward the Negro.

Louis Israel, of Plaquemine, La., is the Supreme Knight.

Ladies' Catholic Benevolent Association

Meeting at Atlantic City, the association listened to the Most Rev. Emmet M. Walsh, Bishop of Charleston, explain how the forces of Communism are working to destroy all belief in God and religion, urge the members to become missionaries in spreading the truths of the Catholic Faith, and to study conditions and the social teachings of the Catholic Faith, to be better able to oppose those who are seeking to drive God out of the hearts of men. The association resolved to put forth its best efforts in combating the evil of atheistic communism and to develop "a militant campaign against the spread of its pagan doctrine." Sympathy was extended to the people of Mexico, particularly to parents, and the association was pledged to "give them encouragement in the heroic efforts they are making in defense of their rights and liberties." Another resolution declared that the spread of the doctrine of birth control would result in the suicide of any nation. The association opposed birth control as being "in direct opposition to the Law of God." and "a scourge to any nation."

Catholic Students Mission Crusade

At the annual convention in Cleveland the Mission Crusade listened to Dorothy Day, Editor of *The Catholic Worker*, speaking on "Communism, a Missionary Problem," declare that Communism is not a problem which can be put off onto the shoulders of the economists, but is a question which involves the future of religion and therefore is a missionary problem.

Discussing the spread of Communism among the American Negroes, the Rev. John T. Gillard, S.S.J., of Baltimore, editor of *The Colored Harvest*, said the average Negro is not particularly interested in Communism as a theory but only as it affects his personal life. The secret of Communist success among the Negroes, he declared, is the distinct idea of brotherhood.

Asserting that "the idea of home missions is inseparable from the consideration of the social problems of the times," the Mission Crusade adopted a resolution urging "that the question of Communism be studied in the light of a missionary problem, to be solved by the practice of the spiritual and corporal works of mercy and the exercise of voluntary poverty."

As "a special initial activity," it was urged upon member units that they distribute Catholic literature for the broadcasting of Catholic principles of social justice.

Other resolutions touching on this same subject asked that, since "The Angelus" was first employed as a spiritual weapon against the Saracens, Crusaders "urge the faithful recitation of 'The Angelus' as a means of combating the spread of Communism;" that, "in view of the definite and extensive program of the Communists to win to their ranks the 12,000,000 Negro citizens of the United States, and specifically of Communist propaganda exaggerating Christian inconsistency towards the Negro," Crusaders "not only oppose as un-American and anti-Catholic any and all acts of discrimination and racial antipathy based upon the accidental of color or skin, but also do all in their power to interpret the spirit of Christ in their personal relations with Negroes," and that, "in view of the need for Catholic Negro leadership to combat Communistic influences among the group, it is the mind of this convention that where legally possible Catholic facilities for higher education should be made available to Negroes who are able to meet the requirements of such institutions," and that in view of efforts being made to enlist the sympathy of Americans in Communist movements in mission lands, the convention recommended "that college and seminary students take up correspondence with students in similar institutions under missionary direction in those countries."

Knights of Columbus

Meeting at San Antonio, the Knights voted continuance of their vigorous campaign against Atheistic Communism and a renewal of their protest against the persecution of the Catholic Church in Mexico.

The resolution through which this action was taken declared that the Knights will reiterate their "uncompromising and unalterable opposition to Communism and to every other 'ism' that is foreign to our Christian and patriotic ideals, dangerous to the temporal and eternal welfare of the people and repugnant to the minds of all who prefer truth over falsehood, freedom over slavery, and Christ over anti-Christ," and that they will continue their crusade against Communism "with every facility and all the power at our command to the end that, exposed to the light of truth in which all things evil perish, this satanic scourge may be driven from the earth which it pollutes."

Another resolution renewed the protest of the Knights "against the persecution of religion and the denial of human and divine rights to the Mexican people by the Government of Mexico." It also renewed the organization's appeal "to the American Government to remonstrate against those violations of civil and religious rights" and pledged to the Mexican people a continuation of the organization's efforts in their behalf and an assurance that the interest of the Knights of Columbus in the Mexicans and their welfare "remains steadfast and unabated."

The sum of \$100,000 was set aside for the campaign on Communism.

Semaine Sociale, Canada

Cooperation between all classes in the building of a new social order based on the principles of Christian charity and justice was the keynote of the 15th "Semaine Sociale" just concluded.

The adult education plan of St. Francis Xavier University at Antigonish, N. S., and the system of parochial savings banks of Quebec—*Caisses Populaires*—were explained as illustrations of concrete contributions made by Catholics of Canada towards improving the conditions of citizens of humble circumstances.

The "Semaine Sociale" comprised five days of religious and public gatherings at which were expounded the principles which should actuate Christian life.

The gathering was a tribute to the work of the Rev. Joseph Papin Archambault, S.J., founder of the "Semaine Sociale." In addition to Cardinal Villeneuve, eight members of the Canadian Hierarchy assisted at the various sessions. The Rev. John Lafarge, S.J., of *America*, New York, was among the many members of the clergy and Religious who attended the meetings.

Young Christian Workers

A ceremony of powerful significance preceded the solemn Mass at Paris which marked the close of the congress of the *Jeunesse Ouvriere Chretienne*, international organization of young Christian workers popularly known as the J.O.C.

On Saturday evening, 70,000 *Jocistes* assembled in a Paris stadium for a nocturnal fete the theme of which was the glorification of labor.

The feeling and the demands of the *Jocistes*, as manifested during the congress, were reflected in the resolutions adopted. These included:

"Labor is for all a sacred duty and,

therefore, one of the prime rights of man;

"It is the source of all prosperity and, in this sense, ought to entail solidarity and peace among men;

"By his labor man is not a blind or negligible instrument but the collaborator of God in consummating world order and bringing about a regime of justice and fraternity;

"Labor, therefore, is a right and ought to be in fact a source of expansion and ennoblement for men who ought to be able to find self-expression in it and through it to develop his personality."

The congress also pointed out that: "The tragic conditions of apprenticeship, hygiene and wage often prevent working youth from fulfilling this duty and exercising these rights;

"Inert matter comes out of the factory ennobled, whereas men are corrupted and degraded there, as has been so vigorously affirmed by Pope Pius XI;

"Youths are overlooked almost everywhere in the establishment of collective bargainings, and are too often treated, from day to day, as though they were developed adults while they are still adolescents with changing will.

"For this reason the J.O.C. demands that all responsible authorities be concerned first about safeguarding the training, education and the physical and moral well-being of wage-earning youth, obliged to live in surroundings which ought to continue the influence of the family and the school instead of destroying it.

"It directs attention particularly to occupational orientation and preparation for life as a worker, the organization of apprentices, the morality and worth of foremen, and an adequate and progressive wage.

"It demands, in a word, that the conditions of labor be not a prison, a place of abasement and demoralization, but a real workshop of labor, apostolate and honor; it demands a more humane and more just life for the workers which will permit us to realize with pride and dignity our destiny as a worker and a son of God."

Christian Syndicates

The seventh International Congress of Christian Syndicates met at Paris under the direction of M. Pauwels, president of the Belgian Christian labor organizations and vice president of the International Confederation.

About 350 delegates from eight countries attended the Congress. They represented, according to the report of

Senator Serrarens of Holland, secretary general of the Confederation, 1,508,037 members. This figure shows an increase of 30 percent over last year's membership. The number of members, however, would be much greater, the report pointed out, were it not for the serious hindrances put in the way of free labor organization by totalitarian regimes.

Reports were presented on the dignity and liberty of the human person by the philosopher, Jacques Maritain, professor at the Catholic Institute of Paris, Dr. Beekenkamp of Leyden, Holland, and Dr. Trenkler of Liberec, Czechoslovakia.

At one session His Eminence Jean Cardinal Verdier, Archbishop of Paris, expressed to the delegates the full sympathy of the religious authority. Recalling his former relations with the Christian Syndicates during the long period, before he became Archbishop, when he was one of the moral advisers of the French Confederation, he extolled Christian syndicalism which alone, in an atmosphere of justice and charity, can provoke the amelioration essential to real human progress.

His Eminence sees in this movement the affirmation and the defense of an indispensable liberty. On the national and the international plane, he said, Christian syndicalism is growing strong happily in the application of Christian doctrines. It has introduced religious science into the trade activity of man and, consequently, into all life, he said.

Dublin Summer School

The Social Order Summer School, first organized at Clongowes Wood Jesuit College, two years ago, is establishing itself with greater strength as it proceeds. Sociological problems are arousing high interest and the attendance of about 100 students last year increased to over 170 this year.

Lecturers included the Very Rev. Archdeacon Kelleher, the Rev. Dr. P. O'Neill, vice president of St. Patrick's College, Maynooth, and chairman of the school committee; the Rev. Dr. C. Lucey, the Rev. M. Browne, of Maynooth College; prominent trade union officials, Professor Smiddy of Cork, Dr. Frank O'Reilly, secretary of the Irish Catholic Truth Society; employers of labor, and writers.

The opening paper on "Labor Ideals" was to have been read by P. T. Daly, a labor official.

The Rev. E. J. Coyne, S.J., spoke of irresponsibility in ownership and irresponsibility in labor.



Part IV

Documentation



The Turn Towards Freedom—Twenty Years of Revolution. Alexander Kerensky in the *Slavonic and East European Review*; London, July 1937.

Kerensky, too, puts a question mark after the long list of sensational old-liner obliterations that has kept U. S. S. R. in the headlines of recent months. He reminisces. Twenty years ago at the first upward surge of the "Dictatorship of the Proletariat" Stalin and his minions, Voroshilov, Molotov, Kaganovich and Ezhov were hardly known in the Party. Those who were have left the stage and their disappearance, according to the moving spirit of the March provisional government, constitutes the external symptoms of an internal process of the Dictatorship itself. In secret Kremlin meetings of March 3 and 5 Stalin made two speeches; one was optimistic, for the people, the other, gloomy, for the Party. The pessimistic utterance presents a picture of Socialist crisis arising from universal German and Japanese spy penetration, sabotage within the very vitals, and, ironically, class struggle within a classless community.

Doctor Stalin in his diagnosis has found the bug of the "class enemy, destroyed in the U. S. S. R." infecting those who fought against the foe. Treachery in high places is traced to the special darlings and subsequent followers of Lenin himself—Tukhachevsky, Yagoda, Radek, Kamenev, Pyatakov, Sokolnikov—sabotage to People's Commissary assistants, and corruption in the cultural front, philosophy, law, history, education, literature, painting, music. Had these delinquencies not been discovered the "Union would be facing extremely serious difficulties," says Stalin. Why, asks Kerensky, is it precisely in the Proletarian State rather than in the other countries of Europe that spies find it so easy to burrow and work from within every national institution? May not the ennui of a mass of people larger than a mere handful of cranks explain the alarming tardiness of the spring planting, tractor-fuel manufacturing deficiencies, failures to organize brigades of collective farmers and such like "lack of preparation and carelessness"? Does the wholesale annihilation of the brains of Russia represent the immolation of a goat for the sins of the many? Has the arbitrariness of the government demoralized the people? Kerensky explains the drunken reel of the directing body of Russia by a sharp conflict in government circles "between the heirs of the antinational and antistate tradition of Lenin, and the advocates of some new plan or other of state transformation on national and more free principles, more in correspondence with the psychology and tendencies of the new, young Russia, which by now has no knowledge of prewar Russia and took no part in the two revolutions of 1917."

Mr. Kerensky offers the novel opinion that perhaps the U. S. S. R. is painfully returning to the path of healthy democratic construction begun with the fall of the Monarchy and departed from by Lenin. In other words, it is the idea of Kerensky, who certainly has suffered for his Russia, that Stalin may be working back toward the politik

which this country itself saw fit to support with her recognition in the early days and which perhaps again could command our respect. But the way back, if such it be, is undeniably rough.

To support the idea we are told that Stalin himself has said, "February (that is, the March Revolution) was the greatest break in the history of Russia." Further, Lenin, before his own revolution, on reaching Russia said, "Russia is now the most free country, where all oppression of the working class has vanished forever." He seemed to acknowledge the completion of a task; and yet November had to come to finish the half-done job consisting, so Kerensky maintains, in freedom for the people and an attempt at realization of the greatest land reform in the history of Russia (4 May 1917)—an attempt that was frustrated by the Bolsheviks who took both land and freedom from the people. It is Kerensky's theory that land and freedom are returning, and the facts, with reservations, might indeed be interpreted to bear him out. The facts are enumerated: the right of free labor on small plots near the peasant's garden, right of secret and general election to the local Soviets, and a promise in the realm of the future—freedom of secret election to the professional unions. Chimaeras these may all be, but perchance they cast a substantial shadow of present trends and coming events.

Alexander Kerensky's view is interesting. We need not conclude he is a friend of Stalin's—yet; he still finds too much for that man to do. He sees in him but the phantom of freedom. But phantoms are better than nothing. Mr. Kerensky gives us room for speculation. Are traitors to Communism or traitors to Russia dying in the U. S. S. R.? Is Russia under Stalin setting out upon a Weg zurück? Does Joseph Stalin after all deserve friendly consideration?

Frank Fadner, S.J.

"Red Propaganda From Spain." Douglas Jerrold, in *The American Review* (summer).

"From January 1 (1937) at the very latest," writes Mr. Jerrold, "absolutely normal conditions had been restored over more than half of Spain. One can meet in the city of London . . . scores of men and women of all shades of opinion, of all classes and professions, who have visited Nationalist Spain from January, 1937, onward. The shops are well stocked; living is cheap; the hotels are running smoothly; there are taxis on the street. There are no curfew and no police restrictions. There is no food rationing and prices are lower, not higher than before the war."

"On the other side of the front line," the article continues, "the conditions since January, 1937, are equally well known. People are dropping dead in the food queues in Madrid. The women and children have not for months ventured to walk in the streets. Employees of foreign

banks sleep on the premises where they have brought their families. Since January at least 5,000 people have been shot in Madrid alone. In Malaga people were starving when the town fell. Even in Valencia they are short of essential foodstuffs. As for liberty, not a single Catholic Church is open in the territory of the Valencia and Barcelona governments."

"These facts are admitted," says the author. "What is the explanation of them? The legally constituted government of Spain must be so, if it is, because it was either the government in power when the civil war broke out, or its normally chosen successor inheriting the normal machinery of government. The government offices were in Madrid; the Treasury and the gold reserves were in Madrid. The headquarters of the security services were in Madrid. The Mediterranean ports which supply Madrid were all, in January, in the hands of the government, and except for Malaga, they are still. The military depots and stores at Madrid and Barcelona were never out of the government's control. On the other hand, the Nationalist Government, whatever its moral credentials, is admittedly a new government. It has had to improvise every single department of state. It had no currency, no gold reserve, no civil service, and no machinery for the maintenance of public order.

"And yet we find that it is the government which claims to descend in unbroken continuity from the prewar government . . . which has completely broken down; while it is the improvised government of Salamanca which is discharging its functions as smoothly as the State of New York. Again, it is in the territory controlled by the 'liberals and progressives' that religious liberty has ceased to exist, while this liberty is absolute in the territory controlled by those whom their enemies call 'Fascists.'

"Two clear facts thus emerge. Without the enthusiastic and voluntary cooperation of all classes of the community the Salamanca Government could not have created, in a few months, with a civil war on hand, the complete machinery of government that a modern state demands. On the other hand the Valencia and Barcelona governments, whatever their legal claims, are either without the support of their citizens or they stand convicted of an incapacity for governing which is without parallel in the twentieth century."

THE NEGRO AND COMMUNISM

American Negroes are on the verge of a wholesale march into the ranks of the Communist Party, it is asserted in the book "Christ, Color and Communism," by the Rev. John T. Gillard, S.S.J., published by the Josephite Press.

"Anyone," says Father Gillard, "even slightly conversant with Negro literature, discussions and conversations must be alarmed at the evident fact that a large segment of the Negro population is Communism-minded."

The author maintains that the Communists "have come, and are conquering." "They see," he said, quoting from a Communist document, "potential allies of the revolutionary proletariat whose position facilitates their transformation into a revolutionary force, which, under the leadership of the proletariat, will be able to participate in the joint struggle with all other workers against capitalist exploitation."

The book, after calling attention to the Communist intentions with regard to the American Negro, offers chapters in exposition of theoretical, factual and American Communism and concludes with the hope which the Church holds out to the Negro for a solution to his prob-

lem in her teachings, especially the Encyclicals of His Holiness Pope Pius XI.

TWO DISAPPOINTED TRAVELERS

Eugene Lyons.

Eugene Lyons grew up on the East Side. He became an energetic radical. When the Sacco-Vanzetti case was on he played a leading part in denouncing Massachusetts and its legal tribunals. He rang so true he secured a position in the Soviet News Bureau, and for several years served as their American correspondent. With such a background and experience Roy Howard's United Press employed him, and from 1928 to 1934 he directed the United Press Bureau at Moscow.

Mr. Lyons has now written a book. It is entitled "Assignment in Utopia" (Harcourt, Brace, \$3.50). The author, a well-known radical and original sympathizer with the Reds, now pronounces this verdict on Russia: "The only certainty is that the Kremlin stands neck-deep in blood." Russia for him was and is a gigantic prison. He gives Walter Duranty and other propagandists the blast in realistic fashion. The tourists, and particularly the social researchers, he withers with scorn. He writes: "The most insufferable of the breed were the twittering American intellectuals of the Left. At the drop of a hat they were ready to argue solid facts out of existence. They asked questions and if the answer was out of line with their convictions they proceeded gently to set you straight. . . . Their smiling denial of things recorded and admitted by the Soviet Government itself sometimes goaded me into telling them more of the facts than I intended. I was furious with them and with myself for being driven into disclosing more than I did in my published dispatches."

That statement has a particular point, other than to indict the social researchers. The point is this: Here we have not only the foreign correspondent, but the head, of a great news service, the United Press, admitting the real news from Russia is being suppressed. And what is worse, he confesses to being guilty of building up "an idyllic picture" of the Russian people at a time when they were being starved to death, were being incarcerated, were being treated as slaves unable to rebel against their oppressors.

We wonder what Mr. Roy Howard, the United Press and its affiliate journals think of these admissions. For years, according to Mr. Lyons, he not only suppressed the real news in Russia but actually misrepresented conditions there. Millions of readers of the United Press have undoubtedly been drugged and doped by such crude journalism, journalism which has its counterpart in Spain today.—(From the Brooklyn Tablet.)

Andre Gide

Mr. Gide's book, "Return from the Soviets," published last year in France, is now available in an English translation by Dorothy Bussy (A. A. Knopf, New York; \$1).

Mr. Gide professes disappointment at the evolution of Russia. But he sadly admits that it may be inevitable. He begins to wonder whether this "gradual divergence from Leninism" was not inevitable. "If not Stalin, then it is man, humanity itself, that has disappointed us."

Mr. Gide would like to think that circumstances rather than the inherent weakness of the system accounts for its modification.

Stalin, he says, has been moved in many of his decisions by fear of Germany. "The progressive restoration of the family, of private property, of inheritance can thus be reasonably explained; the citizen must be made to feel that he has some personal possessions to defend. But it

is in this way that, progressively, the first impulse is deadened, is lost, and it becomes impossible to keep the eyes fixed on the path that leads forward." "We were promised a proletarian dictatorship. We are far from the mark. A dictatorship, yes, obviously; but the dictatorship of a man, not of the united workers, not of the Soviets."

Mr. Gide asks a pertinent question. "Does this passage from 'mysticism' to 'politics' involve a degradation?" He is reluctant to answer in the affirmative. But most people will ask whether social efficiency and personal well-being in the long run can result from a fatalistic faith that abolishes the family, religion, private property and the right of inheritance? The chief interest of the book lies in his frank admission that the most important attempt in history to establish a social system on extreme Communist principles is falling short of its aim.

Though the book as a whole is not free from trivial personal impressions, it contains trenchant observations of general interest. The Soviet State requires conformity in its inhabitants; Mr. Gide thinks there may be more freedom even in Hitler's Germany. While inequalities of salary were necessary, the differences of social conditions, which might have been remedied, are actually on the increase. The new workers' bourgeoisie will "come to resemble all too closely our own petty bourgeoisie."

But the faults that he enumerates are moral or cultural rather than economic, and it is mere mental blindness to assume that they can be either justified or condemned by reference to economic status. He is shocked by "the contempt, or at any rate the indifference, which those who are and feel themselves 'on the right side' show to 'inferiors,' to servants, to unskilled workmen, to male and female workers by the day and, I was about to say, to 'the poor.' There are no poor classes in the U. S. S. R.—granted. But there are poor. There are many of them—far too many."

Mr. Gide's observations on art, culture and even religion reflect a liberalism of feeling that belies his own "revolutionary" artistic creed. "I visited several dwellings in this highly prosperous kolkhoz (residential district). I wish I could convey the queer and depressing impression produced by each one of these 'homes'—the impression of complete depersonalization. In each, the same ugly furniture, the same portrait of Stalin, and absolutely nothing else, not the smallest object, not the smallest personal souvenir."

Mr. Gide's impression of Russians in the mass, adults and children, is more cheerful than his impression of the developing social system. His commentary may irritate the reader by its assumptions, but the author's point of view is a factor that adds weight to his conclusions; it is no biased "bourgeois" who is telling us these things, but an adherent of the Communist faith.—(*The Buffalo Echo*, June 3, 1937.)

CORRESPONDENT IN SPAIN

By H. E. Knoblauch (*Sheed and Ward*). A newspaper man's account of his own observations of the civil war in Spain and the events leading up to it, gleaned during four years in which he covered Madrid for a leading general news agency.

The book, containing about 80,000 words, incorporates within its pages the information contained in Mr. Knoblauch's recent series of articles entitled "I Covered Madrid," which was syndicated to the Catholic Press by the N. C. W. C. News Service. It is printed in American and English editions.

It starts with the beginning of the new Republic and carries through to the present time, giving the author's

own observations and anecdotes drawn from personal experiences in this crucial period in Spain's history. Additional chapters deal with life in Madrid during the siege, the relief of the Alcazar, the Spanish Cheka in action, censorship, operation of Leftist propaganda, and problems faced by the correspondent in attempting to report the news objectively.

There are also presented a thumb-nail sketch of Gen. Francisco Franco and biographies of the principal Leftist leaders. The book is illustrated with photographs and charts of the war areas.

THE GOOD SOCIETY

By Walter Lippmann. Little, Brown.

In this remarkable book, Mr. Lippmann confesses that in his early Socialist wanderings he was sadly astray. This confession is startlingly fulfilled by the almost complete return the author has made to the Christian principles founded on the natural law. It is a keen analysis of collectivism, whether Fascist or Communist, and is, of course, written in a matchless style. It contains many paragraphs which are admirably quoted on our side. Mr. Lippmann has come a very long way to the traditional Catholic position.

WHY COMMUNISM GETS AWAY WITH IT

By Donald Attwater; Coldwell, Ltd., 17 Red Lion Passage, Holburn, London, W.C. 1.

Donald Attwater in "Why Communism Gets Away With It" goes through the fog and obscurity of the ordinary anti-Marxist pamphlet and goes to solid ground.

Clearly and logically he says that the Communists get away with it because Christianity is too much on the defensive in tolerating present conditions which are just about as bad as Socialism itself. He quotes from a Communist pamphlet words which might have been spoken by Leo XIII or Pius XI: "... Thus human ability to provide what humanity needs is frustrated, and diverted into enriching a small group of very rich capitalists. Food is not produced to be consumed, but to be sold. Clothing is not made to be worn by those who require it, but to be sold to those with means to buy'..." Again he says, "Communism is the perfectly logical and natural development of the irreligious, materialistic industrialist capitalist society in which we live and the only way to prevent Communism getting away with it is to remove the causes of Communism; even were there no such thing as Communism it would still be our imperative duty to get rid of those injustices."—(*Catholic Worker*, September, 1937.)

CHRISTIANITY AND COMMUNISM

Considered by Ernest Barker, W. R. Inge, John Strachey, M. C. D'Arcy, Joseph Needham, Reinhold Niebuhr, F. R. Barry. Edited by H. Wilson Harris. Boston; Marshall Jones Company, 1937; \$1.50.

A very pleasant feature of intellectual life in England is the readiness with which eminent men of widely divergent views will participate in such a symposium as this. For Catholics its chiefest interest will be in the splendid paper, easily intelligible and yet profoundly philosophical, in which Father D'Arcy, S.J., presents "A Roman Catholic View," showing how far short of the ethic of Christianity the doctrines of Communism fall. And they will welcome, too, the study by a distinguished dignitary of the Establishment, the late Dean of St. Paul's, of "the attitude of the Church in the past toward revolutionary theories."

As to some of the other papers, with Father D'Arcy we "may well wonder at the lover of liberty encouraging

those who sound the knell of all freedom and all human rights. . . ." But this slim volume is well worth its slight price if only for the two essays which have been mentioned. All originally appeared in the London *Spectator*. (*Newsletter*, Catholic Book Club, September, 1937.)

PROLETARIAN JOURNEY

The author of this book is Fred E. Beal, and it is published by Hillman-Curl, Inc., in New York. Its price is \$2.75, and it contains 352 pages with 14 illustrations.

Fred Beal was one of the famous "Gastonia martyrs" who were exploited by the Communist party in its effort to penetrate the textile industry. He is a New Englander of old and impoverished family; worked as a child in the mills in Lawrence; joined radical unions; organized in Gastonia, and was arrested there for murder. Convicted, he was out on bail and was sent by the Communists to Russia. There he became a minor official. What he saw and experienced outraged his soul. To the indignation of the Communists, he is now attempting to tell people just what the Communist tyranny is in practice. The book is full of first-hand information, all the more convincing since it comes from one who is still in principle a Communist.

PRISONER OF THE OGPU

The experiences of an Anglo-Finnish technician who was convicted of sabotage in one of the periodical purges in Soviet Russia. Author, George Kitchin; published by Longmans; pages, 336; price, \$3.00.

George Kitchin was a technician, and representative in Russia of an American manufacturing firm. Being a Finnish subject, he was constantly suspected of espionage. Finally arrested, he was sent for four years to a Siberian prison camp at hard labor. His book is a succession of horrors, surpassing anything ever related of the Czarist regime. A note at the end of the introduction says he had just died from his hardships as the book was going to press.

NEGROES DO THINK (As Communists Will Find Out)

A pamphlet by the Rev. John T. Gillard, S.S.J., has just been published by the Josephite Press, in Baltimore. Father Gillard is the author of the book "Christ, Color and Communism."

THE RED FLAME OF SOUND

An anti-Communist novel for youth, written by the Rev. Francis E. Benz, editor of "The Catholic Boy Magazine," has just been published by Benziger Brothers, New York.

The novel has as its heroes two Catholic boys who with their friend, Father O'Cleary, battle against a scheming, plotting communistic scientist who planned to conquer the entire world for Communism. The book bears a dedication to the C. Y. O.

THE WESTERN CATHOLIC

Official newspaper of the Diocese of Springfield in Illinois, published its fortieth anniversary edition especially dedicated to exposition of the menace of atheistic Communism.

"In this our Anniversary Number," says a statement in the paper, "we present a comprehensive selection of news reports of special articles, editorials and cartoons dealing with and exposing Atheistic Communism."

OTHER BOOKS

Spanish Journey. By Eleanora Tennant. Eyre & Spottiswoode.

Spain—A Tragic Journey. By F. Theo Rogers Macauley.

The Siege of Alcazar. By Goeffrey McNeill-Moss. Knopf.

Franco Means Business. By Georges Rotvand. Devin Adair.

Invertebrate Spain. By Jose Ortega y Gasset.

The Russian Church. By J. N. Danzas. Sheed & Ward.

The Pope in Politics. By William Teeling. Lovat-Dickson, Ltd.

Collectivism. By William H. Chamberlain. Macmillan.

PAMPHLETS ON COMMUNISM

The following series of pamphlets have been arranged as an outline study of Communism:

Series I

1. Just What Is Communism?
2. The Tactics of Communism.
3. The Creed and Program of Communism.
4. Communism and Religion.
5. Communism and Morals.

Series II

1. A Catechism of Communism.
2. Facts About Communism.
3. Atheistic Communism.
4. Fascism, Communism, The U. S. A.
5. It Is Happening Here.

Series III

1. Communism Answers Questions of a Communist.
2. Catholicism, Americanism and Communism.
3. What Catholicity and Communism Have in Common.
4. The Communistic Crisis.
5. Liberty Under Communism.
6. Godless Communism.

Series IV

1. Communism in Mexico.
2. I Was a Communist.
3. Enemies of Communism.
4. Bolshevism.
5. The Anti-God Front of Bolshevism.

Series V

1. What's the Matter With Europe?
2. Spain's Struggle Against Anarchism and Communism.
3. The Spanish Conflict.
4. The Pillars of Socialism.
5. The Church and Socialism.
6. Religion in Russia Is Free.

These pamphlets may be procured through the Catholic Information League, Church of St. John the Evangelist, Thirteenth Street above Chestnut Street, Philadelphia.

